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Alexander Dixon.

E/O

Ecclesiastical History Society.



Established for the publication and republication
of Church Histories, &c. 1847.

ECCLESIASTICAL HISTORY SOCIETY.

THE BOOK OF COMMON PRAYER:

PRINTED FROM

THE MANUSCRIPT ORIGINALLY ANNEXED TO
STAT. 17 & 18 CAR. II. c. 6. (Ir.) AND NOW
PRESERVED IN THE ROLLS' OFFICE, DUBLIN.

BY
ARCHIBALD JOHN STEPHENS,
BARRISTER AT LAW.

VOL. III.

LONDON:

PRINTED BY HARRISON AND SON,

FOR THE

ECCLESIASTICAL HISTORY SOCIETY.

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THE BOOK OF
COMMON PRAYER

AND ADMINISTRATION OF THE SACRAMENTS,
AND OTHER RITES AND CEREMONIES OF THE CHURCH,

ACCORDING TO THE USE OF THE

**UNITED CHURCH OF ENGLAND
AND IRELAND;**

TOGETHER WITH THE PSALTER OR PSALMS OF DAVID,
POINTED AS THEY ARE TO BE SUNG OR SAID IN CHURCHES:

AND THE FORM AND MANNER OF MAKING, ORDAINING, AND CONSECRATING
OF BISHOPS, PRIESTS, AND DEACONS.

THE TEXT TAKEN FROM THE MANUSCRIPT BOOK ORIGINALLY
ANNEXED TO STAT. 17 & 18 CAR. II. c. 6. (Ir.): WITH
AN HISTORICAL INTRODUCTION AND NOTES.

BY ARCHIBALD JOHN STEPHENS,
BARRISTER AT LAW.

IN THREE VOLUMES.
VOL. III.

LONDON:
FOR THE ECCLESIASTICAL HISTORY SOCIETY.
1850.

INTRODUCTION

TO THE

THIRD VOLUME.

INTRODUCTION.

THIS volume concludes the Irish Manuscript Book of Common Prayer.

It is an extraordinary fact, that all the Books of Common Prayer annexed to our English and Irish Statutes of Uniformity have been either lost or stolen, with the exception of the Manuscript under consideration;* and the knowledge of the existence of that Manuscript may in a great measure be ascribed to the present Bishop of Meath.

In consequence of representations made to the Lord Chancellor of Ireland by the late Dr. Elrington,† the Bishop of Meath, the Archdeacon of Meath, and the Editor, the Manuscript Book has been re-annexed to stat. 17 & 18 Car. II. c. 6. (Ir.), with the following declarations and order attached to it:—

* Vide 1 Book of Common Prayer, according to the Sealed Books, by Stephens. Introd. clxxiv.

† Vide 1 Book of Common Prayer, according to the Irish Manuscript Book, by Stephens. Introd. cxxiv.

"Rolls' Office, Chancery, Ireland,

"5th April, 1850.

"I FRANCIS JOHN NASH, of the Rolls' Office in the Court of Chancery, in Ireland, do hereby declare that I am and have been a clerk, in the Rolls' Office, since the year of our Lord one thousand eight hundred and four, and during that period I have had access to the Records. Previously to one thousand eight hundred and thirteen I have frequently seen a bundle of Statutes, upon the outside of which the following endorsement has been made :—

"17." Cha^s. 2^d—

"n. (11)

"4 Acts in this.

"Gr^t of Subsidies —

"A. for Advancem^t of Linnen Manuf^y?

"Act for Order^s. Sell^s. Wines &c. &

"Act for Uniformity Public Pray^r."

"To this bundle there was attached, by a piece of tape, a manuscript book, bound in vellum, which purported to be the Book of Common Prayer. In or about one thousand eight hundred and fifteen I saw the bundle of Statutes which I have alluded to, and the MS. Book of Common Prayer was not then attached to the bundle, but at the bottom of these Statutes, where the Manuscript was attached, two ends of a piece of strong tape appeared. The folio volume now produced, containing about 283 leaves, and bound in rough calf, the leaves measuring $12\frac{1}{8}$ inches in height, and rather less than $7\frac{1}{8}$ inches in width, is the Manuscript which I saw attached, previously to one thousand eight hundred and thirteen, to the said bundle of Statutes.

"FRANCIS JOHN NASH.

{ "*Witness present,*

"FRANCIS WILLIAM BRADY,

{ "*Secretary to the Lord Chancellor.*

"It is now about thirty years since I first saw the Manuscript of the Irish Book of Common Prayer in the Rolls' Office. Since that time I have carefully examined it, and have collated therewith an edition of the Prayer Book, printed by the Queen's Printers, in Dublin.

I am convinced that said Manuscript is the original Manuscript of the Book of Common Prayer, which was approved by the Convocation in Ireland, and annexed to the Irish Act of Uniformity, of the 17th and 18th Charles II.

“EDWARD MEATH. “<i>Dublin, April 5th, 1850.</i>	}	“<i>Witness present,</i> “THOMAS ADDERLEY STOPFORD, “<i>Chaplain to the Lord Bishop of Meath.</i>
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“Having been engaged in collating the book, entitled ‘The Book of Common Prayer, the text taken from the Manuscript Book originally annexed to Stat. 17 & 18 Car. II. c. 6. (Ir.) with an Historical Introduction and Notes, by Archibald John Stephens, Barrister at Law, London, for the Ecclesiastical History Society, 1849 and 1850,’ with the Manuscript Book referred to in Mr. Nash’s declaration, we are convinced that that Manuscript is the Book originally annexed to Stat. 17 & 18 Car. II. c. 6. (Ir.)

“EDWARD A. STOPFORD, “<i>Archdeacon of Meath.</i>	}	“<i>Witness present,</i> “W. EAMES, “<i>Vicar of Rathgraffe.</i>
“A. J. STEPHENS.	}	“<i>Witness present,</i> “E. B. ROCHE, M.P., Cork County.

“Let this document be annexed by the Deputy Keeper of the Rolls to the Book mentioned in the foregoing Certificates, and let said Book be reattached by him to the bundle of Statutes above referred to.

“MAZIERE BRADY, C.

“*June 10 : 1850.*”

The Editor has never had a more painful task imposed upon him than the recording of the death of Dr. Elrington, the Regius Professor of Divinity in the University of Dublin, a man richly endowed with every quality which could

excite friendship and command respect ; and it has been justly said, that by his death the Church in Ireland has been deprived of the erudite theologian,—the far-seeing counsellor,—the truly earnest and evangelical preacher,—the trusty and sagacious guide.

The Editor was always received by the late Dr. Elrington with that genuine flow of good nature and hospitality which distinguishes the sincere friend ; he had recourse to him upon many occasions, as an adviser ; and in editing the Irish MS. Book of Common Prayer,* and the first and second volumes of the English Book of Common Prayer, he is under the deepest obligations to him, for which he will ever retain the most grateful remembrance.

Dr. Elrington was born on the 25th March, 1787, in Molesworth Street, Dublin. He was the eldest son of the Rev. Thomas Elrington, D.D., Senior Fellow of Trinity College, and Professor of Mathematics in the University of Dublin, who was afterwards successively Provost of Trinity College, Dublin, Bishop of Limerick, and finally Bishop of Leighlin and Ferns ; his mother was Charlotte, daughter of the Rev. Plunket Preston, rector of the parish of Duntreleague, in the county of Limerick. He was educated at home by a private tutor, under the superintendence of his father, who considered him so far advanced in his studies as to enter Trinity College in the

* Dr. Elrington collated the text of this publication with the Irish MS. Book down to the end of the 493rd page of that book ; and also collated the text of the Editor's edition of the Book of Common Prayer, according to the Sealed Books, with the same Manuscript down to the end of the Collects, Epistles and Gospels.

year 1800, when but little more than thirteen years old. He was admitted a student of the College on the 3rd November, 1800, under the tuition of the Rev. Dr. Davenport, afterwards Professor of Natural Philosophy in the University, Senior Fellow of Trinity College, and ultimately Rector of Clonfeacle, which benefice he held together with the Professorship of Astronomy, at the Observatory, Armagh. During his college course Dr. Elrington obtained all the under-graduate honours of his class, together with the gold medal on taking his A.B. degree, at the spring commencement in 1805. In the same year he obtained Bishop Law's mathematical premium, and the Primate's Hebrew Prize (on the foundation of Primate Newcome) in the Hilary Term of 1806. In 1807 he sat for a Fellowship, but was unsuccessful, the votes of the examiners being equally divided between him and Mr. Sandes (afterwards Bishop of Cashel) who was elected by the Provost's casting vote; he obtained, of course, the premium which is awarded to the candidate next in merit to the successful candidate. In 1808 and 1809 he was also a candidate, and in both examinations obtained the highest premium. Disheartened by these failures, he was anxious to give up the attempt, but, in deference to the wishes of his father, he was again a candidate in 1810, and was then successful; he continued to hold his fellowship until 1829, having been Junior Dean in 1811, and Donnellan Lecturer in 1819. In 1829 he was elected Regius Professor of Divinity, the duties of which he had performed for some years previously, during the incapacity of the learned Dean Graves. This Professorship he held until his death.

He was ordained deacon at Lisburn, on the 28th October, 1810, and priest at Dublin, on February 23, 1812.

In December, 1814, he married Letitia, daughter of David Babington, Esq., of Rutland Square, Dublin, and during the period of his married life was severely afflicted by the deaths of several of his children; and in 1827 he was still more severely tried by the death of his beloved wife: from this sudden and unexpected blow he never entirely recovered, and during the remainder of his life the effects of it were plainly to be discerned by those who knew him well. The loss was to him especially severe, as in all his various business his wife had been his constant assistant, and it was from the encouragement which her assistance afforded, that he was induced to undertake the collecting and editing the works of Archbishop Ussher which have been lately published.

In his learned writings he asserted nothing but what he firmly believed, and in his plain familiar discourses taught nothing but what he practised. He spoke and wrote* with

* The following is believed to be a complete list of his published works. It is taken from Dr. Cotton's "*Fasti Ecclesiæ Hibernicæ*," (Dioc. of Ferns, p. 357).

A Sermon on the Death of the Princess Charlotte of Wales. 8vo. Dublin. 1817.

A Sermon on the Consecration of Thomas (Elrington), Lord Bishop of Limerick. 1820.

A Sermon before the Association for Discountenancing Vico. 8vo. Dublin. 1822.

Remarks on the Rev. Mr. Grave's Letter, entitled "The Homilies Reconsidered." 8vo. Dublin. 1826.

Remarks on the Reply of J. K. L. to the Charge of the Archbishop of Dublin. 8vo. Dublin. 1827.

that undissembled freedom and openness which ever accompanies an undesigning honesty, and a thorough conviction of the truth.

He disliked all party as such ; and, perhaps, a stronger illustration of it cannot be given than that a few months before his death he went from Dublin to Armagh, at great personal inconvenience to himself, in order to attend the funeral of the titular Roman Catholic Primate. Although possessed of the Christian feelings of religious toleration, no man can say that he ever through weakness mistook, through fear deserted, or through interest betrayed, the cause of our holy religion. But, to the deep regret of the

A Sermon at the Consecration of Samuel (Kyle), Lord Bishop of Cork and Ross. 8vo. Dublin. 1831.

A Sermon on the Death of the Rev. S. J. Maclean, Fellow of Trinity College, Dublin. 8vo. Dublin. 1836.

A Sermon on the Apostolical Succession. 8vo. Dublin. 1839.

Second edition, with Appendix. 8vo. Dublin. 1840.

A Sermon on Subscription to the Thirty-nine Articles. 8vo. Dublin. 1842.

A second edition in the same year.

An Answer to a Letter (on the foregoing Sermon) from the Hon. and Rev. A. P. Perceval. 8vo. Dublin. 1842.

Suggestions to the Clergy on the present state of the Question of National Education in Ireland. 8vo. Dublin. 1847.

Second edition, 1847. Third edition, with Appendix, &c., same year. Fourth edition, same year.

A Brief Reply to Dr. Trench's Pamphlet, entitled "Reasons for Refusing to co-operate with the National Board, re-stated." 8vo. Dublin. 1847.

The Life of Archbishop Ussher, with an Account of his Writings. 8vo. Dublin. 1848.

A Sermon at the Consecration of James (Wilson), Lord Bishop of Cork, Cloyne, and Ross. 8vo. Dublin. 1848.

faithful sons of the Church in Ireland, this eminent and good man, so universally esteemed and honoured by all parties for his piety, learning, sterling integrity, and moral worth, was never raised to the Episcopal Bench ; although during the time that he held the office of Regius Professor in the University of Dublin, six Regius Professors in England were made Bishops.

Dr. Elrington was Rector of the parish of St. Mark, in the city of Dublin, whilst he was a Fellow of Trinity College, that benefice being within the limit which rendered it tenable with a Fellowship. On his promotion to the Regius Professorship of Divinity, he was presented by his father to the Prebend of Edermine, in the Cathedral of St. Edan, or Mogue, Ferns, which, however, he held but three months, having been collated to the Chancellorship of the same Cathedral, May 4, 1832. This preferment he resigned in 1840, and became Rector of Loughgilly, in the Diocese of Armagh, where also he remained for a short time only, having removed, although at a considerable sacrifice of income, to the Rectory of Armagh, to which he was presented by his Grace the Lord Primate, in September, 1841, and which he held up to the time of his death.

He died at Armagh, on January 18, 1850, with his intellectual powers unimpaired,* and his spirit is now returned to that God, to whose service it was entirely devoted.

* In fact, the Editor received from him a very long letter written only a day or two before his death, on the subjects of several of the notes to the 2nd volume of the Editor's edition of the Book of Common Prayer, according to the Sealed Books. Although from the character of the penmanship, it was evidently written at three different times, and as if under three stages of progress in bodily

To Dr. Elrington the Divinity School of the University of Dublin owes much of its present efficiency and celebrity. When he succeeded to the Regius Professorship of Divinity, the state of theological education was very low. The Professor was required to deliver two prælections in each week during term, and also to hold an annual theological examination, at which prizes were given to the best answerers. But attendance, not only on the examination, but also on the prælections, was purely voluntary; the only inducement being the information that was thereby to be obtained, or the hope that the Professor's certificate might possibly be accepted by the Bishops as a recommendation, or qualification for orders. Besides this, the Professor's assistants, during each term, for a single academic year, read with their classes some portions of Bishop Burnet's Exposition of the Articles; and this last was the only compulsory education, in theology, which the University of Dublin, or the Irish Prelates, required from candidates for holy orders up to the year 1834.

In that year, in connection with several other very important improvements in the undergraduate course, introduced by Provost Lloyd, the regulations of the Divinity School were entirely remodelled; and the sanction of the Provost and Senior Fellows of Trinity College was obtained to the present system, which, under Dr. Elrington's guidance and control, has since produced the most excellent results.

The course was enlarged to a period of two years. A small College Lectureship in Divinity, which had been

suffering, yet it displayed all that vigour of mind, and calmness of thought, for which he was ever distinguished, and which he had always evinced throughout a lengthened correspondence with the Editor.

partly endowed by Archbishop King, in 1718, was placed under new regulations, and its emoluments greatly increased. It was an annual office, and its duties consisted in reading, with such candidates for orders as desired to attend, some book, such as Paley or Grotius, on the Evidences of Christianity. The only students whose attendance was compulsory were graduate scholars, on the foundation. But by the new regulations, this office was made permanent, and the Lecturer was required to give two prælections in every week during term; and a competent number of assistants were appointed to read twice a week with the students, in a course prescribed by the College. All divinity students, during their first year, were required to attend the lectures of Archbishop King's Lecturer and his assistants, and, during the second year, the lectures of the Regius Professor and his assistants; and it was further enacted that, without full attendance on these lectures, together with competent preparation, and answering in the class-rooms of the assistants, the certificate or Divinity Testimonium, which the Irish Bishops required as necessary for ordination, could not be obtained.

During the first year, the subjects of the Divinity Lectures, delivered by Archbishop King's Lecturer, are the Evidences of Natural and Revealed Religion, with that branch of Controversial Theology which relates to the Doctrine of the Holy Trinity, with the person and office of the Son and the Holy Ghost.

At the same time, the assistants to Archbishop King's Lecturer read with their classes some portions of the Greek Testament, together with some class-book bearing on the subjects of the prælections, which has been occasionally varied, and is now Bishop Pearson's Exposition of the Creed.

During the second year the Regius Professor lectures on the Criticism and Interpretation of the Bible, the Articles and Liturgy of the Church, and the Controversy with the Church of Rome.

The assistants to the Professor, at the same time, read with the students one of the Epistles in the Greek Testament, or Ecclesiastical History, and Burnet's Commentary on the Articles.

It is easy to see how much additional labour and responsibility was at once thrown upon the Regius Professor of Divinity by these regulations. Instead of a few lectures delivered during term to a small and fluctuating audience, the Professor became at once the head of an important department of University education, and his lecture-room was filled at once by all who were candidates for the sacred office of the Ministry in the Irish branch of the Church.

But Dr. Elrington was not a man to shrink from any labour or personal responsibility, when the interests of the Church and the character of the University were at stake. In the year 1836, examinations in divinity, compulsory upon all theological students, were introduced at his suggestion; and after some modifications and alterations in detail, the present system, imposing a vast degree of additional labour, both upon the Professors and the assistants, was finally adopted in the year 1837-8.

Without entering into minute details, it may suffice to say, that by these regulations, all students, in addition to the attendances on lectures already spoken of, must, at the end of each theological year, pass an examination in a prescribed course of theology; and respectable answering at

these examinations is essential to obtaining the Divinity Testimonium.

Voluntary examinations, in a more extended course, at which prizes are given, are also held at the end of each year, and are attended by those students who are distinguished for superior attainments in theological studies.

A further improvement was also contemplated by Dr. Elrington, and was partially carried into effect by him during the last year of his life : viz., to cultivate amongst the students under his care, some attention to English composition, and to the practical preparation for the pulpit. This is not the place to speak of the advantages of this branch of clerical education, or of the difficulties that surround it ; the subject is alluded to here, merely to shew the active zeal with which Dr. Elrington laboured to the last moment of his life, to promote the welfare of the divinity students, and the efficiency of the important department of education which the University had committed to his care.

The same earnest zeal which formed so prominent a feature of Dr. Elrington's character, in this his principal sphere of duty, was likewise displayed by him in other walks of life. He took an active part in many of the charitable and educational institutions of Dublin, of which he was an influential member. He was for many years Secretary to the " Association for Discountenancing Vice, and for promoting the Knowledge and Practice of the Christian Religion." This Society, which was incorporated by Act of Parliament in 1800, was, from its foundation to the year 1832, when its Parliamentary grant was withdrawn, the principal agent, in connection with the Church, for the support of parochial schools, and the dissemination of

Bibles, Prayer-books, and religious tracts or books amongst the people. It discharged in Ireland the same important functions which the National School Society and the Society for Promoting Christian Knowledge, so usefully perform for the Church in England; and it has always maintained a close correspondence with the latter society. When its Parliamentary grant was withdrawn, the schools in connection with the Society necessarily languished, and on the formation of "the Church Education Society," were totally abandoned. The operations of the Society are now confined to the dissemination of Bibles, Prayer-books, and religious books, and the promotion of catechetical instruction, according to the rubric. Of this most useful Society Dr. Elrington was for many years an influential and zealous officer and member. He clung to it in prosperity and in adversity; and to his prudent and skilful management of its affairs may be ascribed its present prosperity and perhaps even its existence.

Dr. Elrington took an active part in the formation of the Church Education Society for Ireland; which was founded for the purpose of collecting funds to support the Parochial Schools of Ireland, in connection with the Church, when the Parliamentary grant was withdrawn from the Association, and the Irish National Schools established on a latitudinarian principle, which the Irish Prelates and Clergy very generally disapproved. This is not the place to discuss the difficult subject of Irish National Education, which could not be made intelligible without a much longer discussion than would be consistent with the object of these remarks. Let it suffice to say that con-

siderable modifications were, in the course of a few years, introduced into the management of the National Schools, which removed, in Dr. Elrington's judgment, many of the practical difficulties which had at first induced the Clergy to stand aloof from that system. The Church Education Society also had interpreted some of their original rules so as to alter in Dr. Elrington's judgment their practical operation, and to restrict the Clergy in their instructions to dissenters, in a manner inconsistent with his views of a clergyman's obligations. For these reasons, it is well known, that, in the year 1847, he retired from his official position in the latter Society, and publicly declared his opinion, that the Clergy ought to accept the terms now offered them by the National Board of Education, not as fully approving all the principles of that system, but as a choice of evils, and for the purpose of preventing inevitable prospective mischief to the Church.

The Editor alludes to this subject, because it has been made in Ireland, a ground of most unwarrantable attack upon Dr. Elrington's character. It has been said, that his change of opinion on this great question was coincident with the avowed determination of Government to make no promotion in the Church, except from the ranks of those who were favourable to the National System of Education ; and it is more than insinuated that Dr. Elrington's motive in recommending the Clergy to abandon their opposition to Government, was the unworthy one of seeking to recommend himself for promotion.

It would be much more true to say, as every one acquainted with Dr. Elrington's real character will admit,

that he gave this recommendation to the Clergy, and declared his own determination to make use of the National Schools, *notwithstanding* the policy of Government which has been alluded to.

He well knew, and clearly foresaw, the base and unworthy motives that would necessarily be attributed to him by the violence of party spirit. But this did not deter him from taking a course which his honest convictions told him was necessary for the welfare of the Church. Although he felt keenly, as every honourable mind must have felt, the elevation of men to the highest offices of the Church, who were vastly his inferiors in age, in learning, in long and zealous services, yet he had no desire to obtain such preferment for its own sake; least of all would he have stooped to seek it by the mean and miserable compliances which have been attributed to him by those who were incapable of estimating his real character, and who judged him, naturally enough, by the measure of their own minds.

Dr. Elrington was a member of the Board of Education for the regulation of Endowed Grammar Schools in Ireland, and also of the Board of Governors of the Schools founded by Erasmus Smith, Esq. These bodies are both incorporated by Acts of Parliament, and have for their object, the maintenance of schools for the education of the upper and middle classes. In the last-named Society, Dr. Elrington held for many years the office of Treasurer. His habits of business, and intimate acquaintance with the affairs of the Charity, admirably qualified him for the duties of that office, and his death has caused a blank which will never be adequately filled up.

As a private character, Dr. Elrington was in many respects a remarkable man, and except by those who knew him intimately, was scarcely appreciated as he deserved. Possessing a singularly retentive memory, he had a fund of literary and biographical anecdotes, relating to the eminent political and ecclesiastical characters of his own times, that rendered his conversation, in the highest degree, instructive and entertaining. With him has perished a vast body of the ecclesiastical history of Ireland during the last and present centuries; which renders it greatly to be regretted that the design he had formed, in conjunction with Dr. Cotton and Dr. Todd, of bringing out a new edition of Ware's History of the Irish Bishops, was not carried into effect before his death.

His private charities were, many of them, unknown even to the members of his own family, until after his death;—generosity, hospitality, and liberality, in the noblest sense of the word, were, through life, his distinguishing characteristics. His intimate friends revered and loved him; and many of them have sorrowed for his loss, with a sorrow equal to that of his nearest relatives. He was a counsellor to whom the most private affairs might with safety be committed—a friend, whose sincerity and steadfastness might be depended upon at all times, and under all circumstances; and it was singular how many of his intimate friends, some of twenty, thirty, and forty years' standing, expressed after his death this feeling, without any concert with each other, that in him they had lost the friend to whom they were long in the habit of applying for sound and disinterested advice in all their most private concerns.

In consequence of a solicitation from the Editor the Archdeacon of Meath has kindly collated the proof sheets of this publication with the Irish MS. Book, from the commencement of the 494th page to the end of the Manuscript. He has likewise made the following valuable communication to the Editor, for which the warmest acknowledgements are tendered.

“ *Archdeaconry, Kells,*

“ My dear Sir,

“ *May 20, 1850.*

“ The results of my examination of the Irish MS. Prayer Book are as follows :—

“ 1st. As to its authenticity.

“ I think it is unquestionably the Book prepared for annexation to the Transmiss of the Irish Act of Uniformity, 17 Car. II. It professes to have been written between 1660 and 1669, while the Duke of Ormond was Lord-Lieutenant. Is it likely that any person has ever since undertaken the laborious and unprofitable task of writing out the whole Prayer Book through? and why should any one undertake it then, except for the purpose it was then needed for? That it was not written to simulate the authentic MS., is evident on the slightest inspection; no one could believe that a forger would have so executed his work. That it is a faithful copy, is, I think, capable of proof (and this makes the supposition of forgery absurd); for our Convocation on the 11th of November, 1662, thus describes the book adopted by them :—‘ *Liturgiam Anglicanam nuper juris robore ibi firmatam et Londini editam.*’ And I shall show that the MS. is a faithful copy (evident

mistakes excepted) of what the printed Sealed Books were before correction by the Commissioners.

“The fact of the MS. being among the public records, and the testimony of a public officer who actually saw it while yet attached to the Transmiss by strings, secured by the Great Seal, through a hole yet existing in the MS. (a fact very likely to attract attention, there being no other document in the Rolls’ Office to which a book was attached) should seem enough in itself to prove its authenticity.* But if more be needed, the MS. contains within itself an internal evidence of its own identity, the most conclusive that could be imagined.

“I will show, farther on, that the Bill of Uniformity, as at first prepared, certainly early in 1663 (see the dates contained in it), gave rise to an objection that ‘the Church of Ireland’ was not recognized in it. By the prorogation of Parliament, the Bill was delayed more than a year; but at the first opportunity, viz., when the Bill went into Committee, February 166 $\frac{1}{2}$, it was moved to remedy this by inserting the words ‘in this Church of Ireland’ in the preamble. Now there is a presumption, amounting almost to demonstration, that the MS. must have been prepared *after* this design to alter the Bill was formed, and before the result could be known. And how would this affect the preparation of the MS.? In the English Prayer Book, in the Ordination of Priests, these words occur: ‘Do you

“* I have been informed by Sir William Betham, who has permitted me to make use of his testimony, that in the year 1810 he examined the document in question, and that he then saw the MS. Prayer Book annexed to it by strings secured by the Great Seal.

think in your heart that you be truly called, according to the will of our Lord Jesus Christ, and the order of this Church of *England*, to the order and ministry of Priesthood?' Now if the Bill should pass in its original shape, this question should remain unaltered; but if the desire to alter the Bill should succeed, the word *Ireland* should be substituted for *England* in this place. How would this be dealt with in preparing the MS., while it was yet uncertain whether that design would succeed? The MS. itself answers this question. Before the above facts relative to that design had come to light, our attention was arrested by the fact, at that time apparently unaccountable, that in the MS. the word *Ireland* was inserted by a different hand, in a blank left for the purpose.

"2. The source from whence our MS. was copied is a question of much interest; I think it capable of demonstration that it was copied from a printed book exactly agreeing with the English Sealed Books, such as they were before correction by the Commissioners. The Irish Convocation, in the words above quoted, expressly state that they read and sanctioned a book, 'Londini editam,' and this could not have been a later edition than 1662, the date of the Sealed Books. That it was a printed book which was read in Convocation is proved by the Act of Uniformity itself. The Transmiss says that the Convocation 'exhibited and presented in writing unto your Majesty's Lord Lieutenant and Council here in Ireland, one book hereunto annexed,' &c. This was, of course, taken from the English precedent. The *Bill*, as prepared for the Irish Parliament, agreed with it; but in the progress of that

Bill the words *in writing* were struck out, an erasure now standing in their place in the Act. Why should this have been done unless some one had noticed the fact that the book presented was not in writing, but in print? It would not have been legal to have copied the MS. from any other than the book read in Convocation, and presented for the sanction of the Crown.

“ 3. The condition of the MS. as to alterations. Many alterations are evident on its face ; a great number of them were evidently made by the scribe or scribes, while writing out the book ; very many were evidently made before the sentence was completed. There are other alterations which were made subsequently ; these latter corrections were made chiefly, if not wholly, by two several hands, each of whom seems to have gone over the whole book. One of these, I think, was the person who wrote out the Psalter from p. 499 to p. 548, the same person who wrote before him, taking up the writing again where he left off. This corrector does not appear to have transcribed any other part of the book. From this I am led to imagine that he was a sort of superintendent of the work, who wrote himself, only for one or two days, towards the end of the work, when he was perhaps pressed for time, and deprived, from some cause or other, for a short time, of the service of the scribe then employed. He wrote with a peculiar ink, which has turned a redder colour than any other ink employed in the book ; he evidently corrected the work of the person who preceded and followed him, both his hand and his ink being clearly discernible ; I think he may also be traced through the greater part of the book, while no corrector

seems to have followed him in what he transcribed, except the person next to be mentioned. Although the best scribe employed in the work, he was but a careless corrector; but his corrections, as far as they go, are clearly part of the original record. He was followed by another hand, who seems to have corrected the book throughout with great care, but of whose date it is more difficult to speak; he wrote a large round and good hand, though 'stiff, unlike in character to the other scribes, and the freshness of his ink is in remarkable contrast to theirs; but though at first sight one is apt to consider it as much more modern, yet more accurate examination greatly weakens the presumption, if it do not wholly destroy it. Every scribe seems to have written with his own ink; at least several different inks are discernible; and it is not unusual to find such difference in the colour of inks of that age; the ink of the Chancery roll of the Act of Uniformity is as dark as his. That this corrector followed (not preceded) the one above mentioned, is, I think, proved by the corrections in the MS. in Psalm 135, v. 16-21;* but, on the whole, I am inclined to think that he corrected before the MS. was sanctioned; indeed, I have but little doubt of it, although I confess I cannot at present prove it; and if this be so, the text of the MS. is very nearly, if not altogether, in its original state. I am

“* V. 17 is interlined in the handwriting of the corrector first mentioned: the latter clause of v. 16 is in the handwriting of the corrector last mentioned. The numbers of the verses 18 to 21 are altered in the handwriting of the latter; and it is not conceivable that he should have numbered them as he has done unless v. 17 had been previously supplied. The conclusion is that the person who numbered those verses must have followed, not preceded the other.

led to think it from his being a most accurate and careful corrector, the most careful person engaged in the work. This leads to the inference that he acted under a sense of duty, and not as a mere mischievous meddler in after-times. I think all his corrections also are according to the copy read in Convocation, *i. e.*, agreeing with the Sealed Books as they were before correction. He often corrects according to the Sealed Books as originally printed, in places in which those books were altered ; and never, except perhaps in one or two very questionable places, corrects according to the Sealed Books as altered by the Commissioners. Now a person correcting in later times would have been very likely to have introduced some, at least, of the corrections of the Commissioners in England, if (as I at present believe) most or some of those corrections appear in English editions subsequent to 1662.

“ If any subsequent corrector have followed this one last spoken of, he has confined himself almost entirely to correcting the spelling, retouching letters, and the punctuation. Of the spelling, I can say but little, for I have not been able to find any uniform system either in the original writing or the correction. I have little doubt that it was written from dictation, and corrected without any certain standard ; from the colour of the blots made in correction, it seems likely that most of this may have been done before the MS. was sanctioned. The punctuation is a very difficult subject. Much which might appear at first sight to have been added at a later date, was certainly made by the original scribe as he wrote ; a pen rapidly moved over paper tends to spread the ink ; if merely put down and

lifted suddenly, it leaves a greater body of ink, which retains a dark colour longer ; on comparing some apparently dark punctuation with very short turns at the end of words, resembling dots, this evidently appears to be the cause of its darkness. On a careful examination of the punctuation, which to a large extent has been added since the MS. was written, I have not the least doubt that a very great proportion of it, by much the larger part, is not new punctuation, but merely a renewing of what was thought too faint. And it is observable that this repeated punctuation prevails most in the work of such scribes as made their dots too faint at first. I think it probable that much of this was done by the careful corrector above mentioned.

“ 4. The document to which the MS. was annexed.

“This document is a ‘Transmiss,’ not an Act of Parliament. Yet it is not, on that account, a less authentic, but rather a more authentic document, for by it, the legal force and authority of the Act was liable thenceforward to be tried. For by Poyning’s Law, as finally settled by 3 & 4 Philip and Mary, c. 4, no Act could be legally passed in the Irish Parliament until the Chief Governor of Ireland had certified the ‘articles’ and ‘provisions’ of the said Act into England, and received the same back with the approbation of the Crown under the great seal of England. Any alteration made by the Irish Parliament, without a further approbation by the Crown, was illegal. Any Irish Act, or clause of an Act, was, therefore, liable to be objected to on the ground of having not been duly ‘transmitted’ and sanctioned. And in that case, to sustain its authority, reference should be made to the ‘Trans-

miss,' which was preserved for the purpose in the Parliamentary Office.

"These Transmisses are easily distinguishable, by their form, from Acts; a Transmiss has also the great seal of *England* attached, and no Parliamentary endorsements, while an Act has, endorsed on it, its passing through its various stages in both Houses, and the Royal Assent, but is without any seal.

"You have published in the first volume of the Irish MS. Book, p. clxvi, a transcript of the document to which the MS. was annexed, containing most remarkable variations from the Act of Uniformity as it has always been printed in our Prayer Books, as well as in the Irish Statutes at large, which variations you have pointed out in the notes. At our late meeting in Dublin you called my attention to the fact that the Roll copy originally made for the Chancery agreed very nearly with our printed statutes, and differed, as they do, from the document to which the MS. was attached. I have since endeavoured to solve this difficulty, and I subjoin the result.

"The Prayer Book of 1662 (English) was read and passed in our Convocation the 11th of November, 1662, and the Primate was requested to apply to the Lord Lieutenant to have an 'Exemplar Act' transmitted into England for sanction. That this was done forthwith there can be no doubt; for we find in the document which you have printed, that all beneficed clergymen were to read their assent and consent before Christmas Day 1664, and before September 1664 they were to subscribe the declaration against the Covenant. Now as we find that in the Act

which I shall show did really receive the royal assent on the 18th of June 1666, time was given to perform the above requirements until the Feast of the Annunciation, and the Feast of St. John Baptist 1667, the latter period being more than a year, we must conclude that in order to give time for passing this first Bill through the Irish Parliament, and to allow a similar period for performing its requirements, it was drawn up and transmitted without delay, perhaps about 166 $\frac{2}{3}$.

“ Now in the Journals of the Irish House of Commons we find that on the 15th of April, 1663, the House of Commons adjourned to the 25th of May following, nothing having as yet been done about the Bill of Uniformity, probably because the Transmiss had not yet been returned. In fact, it was not returned with the King's writ under the great seal until the 19th of August, 1665, as may be seen in the writ itself, printed in your Introduction, p. cix.

“ In the printed journals there is a sort of title-page to the following session, on the back of which is printed ‘Memorandum. The Parliament being adjourned until the 25th day of May, 1663, it was, before the appointed time of meeting, prorogued by proclamation of the Lord Lieutenant, until the 21st day of July following, and, by several subsequent proclamations, further prorogued to Thursday, the 26th day of October, 1665.’

“ On the 17th day of January, 166 $\frac{5}{6}$, the Bill for Uniformity was read a first time.

“ On the 1st day of February it was moved and passed ‘that the Bill of Uniformity, having this day received its

second reading, be, and is hereby committed to the under-named persons, or any five or more of them, to consider thereof; as also, if they shall think fit, of the Book of Common Prayer, thereunto annexed, and to report to the House their opinion concerning the same.' Then follows a list of thirty-eight names.

"On the 5th of February 'Dr. Margetson reported from the Committee unto whom the Bill of Uniformity was referred, that the Committee did take the same into their consideration, but came to no determinate judgment. That there were several particulars of great weight, but one above the rest, wherein the Committee were desirous of having added to them for their assistance, the King's Counsel-at-law, and other gentlemen of the long robe who are Members of this House . . . &c.' which was ordered accordingly. Some other notices of their proceedings appear on the journal, which being purely technical need not be introduced here.

"On the 10th of February 'Dr. Margetson reported . . . that upon due consideration had of that Bill, they found the matter of it to be very good and useful, but unpracticable by reason of some mistakes in the periods or dates therein mentioned [then follow the dates before which assent and consent and the declaration were to be read, and orders received, &c., which dates were then already passed], that therefore it is their opinion that amendment or alteration be made of the dates in those several places mentioned, and that the said Bill, so amended, be remitted to his Grace the Lord Lieutenant, in order to the transmission of it into England, with the desire of the House

that care be taken for the return of it, with all convenient speed that may be.'

"Then follows, 'Ordered upon question, That at the next sitting of this House, they do dissolve into a Grand Committee to debate such objections as are or shall be offered to the said Bill of Uniformity, and that nothing do intervene.'

"Some reports of progress then appear on the journals, which are not material.

"On the 23rd of February 'Dr. Margetson reported the amendments and alterations desired to be made by the Grand Committee in the said Bill of Uniformity, to which the House agreed, but withal passing the ensuing order: Ordered upon question, That Dr. Margetson do prepare all the amendments and alterations conceived fit by the Grand Committee of this House to be made in the Bill of Uniformity, and make report thereof at the next sitting of this House.'

"On the 27th 'Dr. Margetson reported from the Grand Committee of the House the amendments and alterations desired to be made in the Bill of Uniformity, &c., viz.: That these words, *in this Church of Ireland*, be put in after the word *may*, which is in the seventh line of the first page.

"'That instead of these words, *Feast of the Nativity of our blessed Lord and Saviour, commonly called Christmas Day*, which are in the twelfth line of the fifth page, these words be put in, viz., *The first* day of the Annunciation of the blessed Virgin Mary*.

"* This appears to be a misprint in the Journals for *the feast day*.

“ ‘That instead of the word *four*, which is in the fifteenth line of the fifth page, the word *seven* be put in.

“ ‘That instead of the words *the twenty-ninth day of September*, which are in the fourth line of the eleventh page, these words be put in, *the feast of St. John Baptist*.

“ ‘That instead of the word *four*, which is in the sixth line of the eleventh page, the word *seven* be put in.

“ ‘That instead of these words, *the first day of the Purification of the blessed Virgin Mary, commonly called Candlemas day*, which are in the thirteenth line of the eleventh page, these words be put in, *the twenty-ninth day of September*.

“ ‘That instead of the word *four*, which is in the fifteenth line of the eleventh page, the word *seven* be put in.

“ ‘That between the words *dead* and *and*, which are in the fifth line of the fourteenth page, this clause be interposed, “And be it further enacted by the authority aforesaid, that every schoolmaster or other person instructing or teaching youth in any private house or family, as a tutor or schoolmaster, be required to take the oath of allegiance and supremacy.”

“ ‘And between the word *aforesaid* and the word *then*, which are in the twelfth line of the fourteenth page, these words be interposed, *and before such taking of the oath of allegiance and supremacy as aforesaid*.

“ ‘That instead of these words, *the feast of the Purification of the blessed Virgin Mary*, which are in the third line of the seventeenth page, these words be put in, *the twenty-ninth day of September*.

“ ‘That instead of the word *four*, which is in the fifth line of the seventeenth page, the word *seven* be put in.

“ ‘That instead of the words, *the said feast day of the Purification of the blessed Virgin Mary*, which are in the ninth line of the seventeenth page, these words be put in, *the said twenty-ninth day of September*.

“ ‘That instead of the word *four*, which is in the twelfth line of the twentieth page, the word *seven* be put in.

“ ‘That the whole proviso, beginning the third of the twenty-third page, and ending in line the tenth, be expunged, relating to the liberty therein given for the service to be said in Latin in colleges and the two Houses of Convocation.

“ ‘That betwixt the words *realm* and *of*, which are in the eighth line of the twenty-eighth page, the words *and Church* be interposed.

“ ‘That instead of the words *the first day of the Annunciation of the blessed Virgin Mary*, which are in the ninth line of the thirtieth page, these words be put in, *the twenty-ninth day of September*.

“ ‘That instead of the word *four*, which is in the twelfth line of the thirtieth page, the word *seven* be put in.

“ ‘That betwixt the first and second line of the thirty-first page these words be put in : *the said forfeiture to be levied by the Churchwardens, and employed for the reparation of the Church, relief of the poor, and buying a Bible for the same Church and parish*.

“ ‘Resolved upon question, That this House do agree to the above report of the Grand Committee, as it hath been delivered by Dr. Margetson, chairman thereof.’

“ A Committee was then appointed along with Dr. Margetson to report the above to the Lord Lieutenant, ‘humbly desiring if it may stand with his Grace, and the Council’s pleasure, that the same may be transmitted to England according to Poyning’s Law.’

“ On the 1st of March ‘Dr. Margetson reported that he, with the Committee of this House, attended his Grace the Lord Lieutenant with the message about the Bill of Uniformity, to which his Grace was pleased to return answer, that care should be taken in despatching the said Bill, and the rather, because it came from this House.’

“ It further appears from the journals that the new Bill was read a first time on the 18th of May, 1666.

“ A second time, *nemine contradicente*, on the 21st of May.

“ And it was read a third time and passed, *nem. con.*, on the 22nd of May, 1666.

“ And on the 18th of June the House repaired to the House of Lords, and heard the royal assent given to this and other Bills.

“ No entry of importance is found respecting it in the Journal of the Lords. The Bill passed regularly there, between the 22nd of May and the 18th of June.

“ Now on comparing the foregoing report of the Committee on the first Bill of Uniformity, with the document to which the MS. was attached, as published in your Introduction, p. clxvi, it will at once appear that this document is no other than the Transmiss of the first Bill of Uniformity which was rejected by the House of Commons, while the Chancery Roll was evidently copied from the

second Bill, which passed into an Act. It is true that one recommendation of the Commons' Committee was not adopted, viz., the omission of the proviso for Latin service in colleges and Convocation, and the word *Ireland* is introduced oftener than they suggested, but in pursuance of what they recommended ; and some other trifling variations appear. But the conclusion that the document to which the MS. was annexed represents the rejected Bill, while the Chancery Roll represents the enacted Bill, is in no way weakened thereby.

“ There is no second Transmiss, such as the Commons' Committee applied for, to be found in our Rolls Office, to which the Transmisses were removed on the union of our Parliament with the English. But by the kindness of Sir William Betham, Keeper of the Parliamentary Office, I have found the Act of Uniformity itself, as passed by the Irish Parliament, and it explains the want of a second Transmiss. It is a singular document, presenting the appearance of a Transmiss, and having the hole to which the seal was evidently attached, though now wanting. At first sight Sir William Betham said it must be a Transmiss, though among the Acts ; but on looking closer we found it had on it the Parliamentary endorsements and the Royal Assent in the usual form. It has evidently served both as Transmiss and Act. It evidently was not drawn *anew* to meet the recommendation of the Commons' Committee ; but the alterations suggested by them, or at least such as were approved of, were made in it, by erasure and interlineation. I think there can be no doubt that it is the Bill originally introduced into Parliament, engrossed from the original

Transmiss: and that the course taken was to make the required alterations in that Bill, and then to send it over to England and have the great seal attached to it, and so returned; and that this was considered a sufficient authority under Poyning's Law for passing it, so amended. I suppose this was not considered as setting aside the former Transmiss, as the legal authority for passing the Act, but only as sanctioning the deviation in some points from that Transmiss. And if so, the Transmiss would continue to be the authoritative document in all things not so altered, and therefore the MS. attached to the original Transmiss would continue to be the standard* by which the MS. Prayer Book attached to the Act itself should be tried.

“ There must, I think, have been another MS. Prayer Book attached to the Act of Uniformity itself besides the one attached to the Transmiss. So the Act itself says, ‘one book HEREUNTO annexed.’ The book annexed to the Transmiss was, in fact, only an authority for annexing a similar book to the Act. Unless annexed to the Act itself, it would not have been sanctioned by the Irish Parliament. But still the book annexed to the Act was always liable to be tried by the one annexed to the Transmiss, and was

“ * This view of the matter is strongly confirmed by the word ‘Ireland’ inserted in a blank left for the purpose (as before mentioned) in the MS. Prayer Book. [Vide ante, p. 631.] It is clear that this could not have been done until after it was agreed to alter the original Bill: the annexing a book with the word ‘Ireland’ in this place to the original Transmiss, shows that that Transmiss was not considered to have been set aside by transmitting anew the Bill itself in order to have some alterations sanctioned.

legal only so far as it exactly agreed with it. The loss of the book attached to the Act is, therefore well supplied by the book attached to the Transmiss.

“ Sir William Betham agrees with me, that there must have been a Book of Common Prayer annexed to the Act also ; but his research has failed to find it, nor is there any tradition of its having been seen in his office. Yet the Act has, what no other Act has, a hole at the bottom for attaching the great seal to it ; and through this hole the MS. Book should have been annexed by the cords which the seal secured.

“ 5. There are some other matters relating to the Irish Church to which I wish to call attention, although not strictly connected with the Irish MS.

“ The chief of these is the authority of the Irish Articles of 1615. But this subject appears likely to become so important in its influence upon the feeling between the English Clergy and the Irish, that I shall reserve it for a separate paper.*

“ 6. I perceive the authority of our Irish Canons is also questioned under the Act of Union between the two countries. This question is so important in its effect upon the principles of Church law in relation to the law of the State, that it ought to be understood. I cannot imagine how so strange a notion as the abrogation of our Canons by the Act of Union could ever have been entertained for a moment ; I do not believe that it ever obtained here among lawyers,† either ecclesiastical or legal. Clearly, if

“ * Vide post, liii—lxxi.

“ † I cannot accept as authority the opinion of Bishop O’Beirne,

the Act of Union has put the English Canons in place of our Canons, it must have put the English Act of Uniformity in place of our Irish Act; if the argument be worth anything it must go to this extent: but I think no lawyer would admit this.

“I have known of several opinions given on this question by most eminent men in both professions, among others the late Sergeant Warren, a lawyer of the highest character, and I never knew one which did not affirm the authority of our Canons. The question seems to me to be clear, even to those who are not lawyers.

“It arises solely from these words in the Act of Union: ‘And that the . . . *discipline* and *government* of the said United Church shall be and shall remain in full force for ever, as the same are now by law established for the Church of England.’ Now this clause was inserted in our Act of Union, in pursuance of a stipulation made between England and Scotland at *their* Union. And we can trace the terms of the clause still farther back, even to the Solemn League and Covenant by which Scotland had bound herself to impose her own doctrine and discipline on the three kingdoms. At the Union between England and Scotland, England, while securing to the Scotch their own Ecclesiastical government and discipline, required that the Scotch should renounce their Covenant to impose that government and discipline on England. And England, at that time, further

quoted in your Introduction, p. lxxxii. He was doubtless a very able man; but he was Bishop of Meath; and I have seen too much of the difficulties arising out of the documents he has left in the Registry, to have any regard for his opinion in matters of law.

stipulated, that in the event of a Union between England and Ireland that same stipulation with the Scotch should extend to Ireland also. When this very stipulation was subsequently proposed by England and Scotland united, and agreed to by Ireland, in the very words before stipulated between England and Scotland, was not its subject the same, in reference to which England and Scotland had first agreed upon it?

“ And can any one acquainted with history doubt, that the subject of stipulation between England and Scotland, as to ‘discipline and government,’ was no other than the great question between Episcopacy and the Presbyterian platform?

“ We are not to confound ‘Government’ and ‘Law’; law is not government, but the rule or method of government; government continues the same, though its laws be changed. The government of the two countries is the same, although their laws be not the same. So then ‘Church discipline’ is the same (*i. e.*, Episcopal, not Presbyterian), although the letter of the rule by which this same discipline acts may vary.

“ I do not see how those who urge this argument against our Canons, can avoid the natural inference that if they be right, any alteration since made in any Canon of the English Church would have been a violation of the Act of Union with Scotland, and any alteration now made in the English Canons would be a violation of both Acts of Union. Are they prepared to go to such a length?

“ 7. A similar question is sometimes moved about our Convocation; some think, that by the Act of Union, our Convocation has merged in the English. The argument

must be of this nature : that the existence of separate and independent Convocations within one United Church, the same in discipline and government, is an inconsistency or a contradiction in itself.

“ But was not the Church of England, before the Union, one United Church within itself, the same in discipline and government? And yet it had two separate and independent Convocations. More Convocations than one are not therefore inconsistent with the unity of a Church. It would have required further words in the Act of Union to have had the legal effect of uniting our Convocation to the English ; just as a clause, that England and Ireland should be one United Kingdom, would not have answered the end of consolidating the Parliaments, without express enactments for the purpose. But further still, the English Church has *still* two separate and independent Convocations.

“ Now if the Act of Union have not consolidated those two English Convocations, how can it have had any such effect upon the Irish one? And to which of the two co-equal and independent English Convocations has ours been annexed? I think this is enough to set aside the only argument that has been alleged for the abolition of our Convocation.

“ 8. The last subject I shall trouble you with is a statement often made, that the Irish Convocation never understood its rights ; never taxed, or claimed the right of taxing, the Clergy ; and that no Act of Parliament is in existence conferring grants of subsidy by the Irish Convocation. The only writer I have met with who rightly understood this, is Mr. Dalton, the author of ‘ Memoirs of

the Archbishops of Dublin,' a very learned and valuable work, and very candid, excepting one blemish, which I believe further experience would have led the learned writer to avoid.

"The following extracts from the Parliamentary Journals are decisive :—

"May 2, 1615. 'Mr. Sergeant Beere and Mr. Solicitor brought from the Higher House this day the Bill of Subsidy granted by the clergy . . . '

"May 3. 'This day a grant of a subsidy of the clergy was a second time read.'

"On the preamble of this Bill there was a most amusing debate, which the clerk has reported in the journal with exemplary brevity and no little force.

"This Bill was read a second time, and committed on the 6th of May. No further entry occurs respecting it.

"March 17, 1634. 'An Act for the granting of Eight entire Subsidies by the Prelates and Clergy of Ireland' was read a second time, and sent to the Lords on the 21st. N.B. The published Journals of the Lords do not reach so far back, commencing July 14, 1634.

"October 14, 1660. ' . . . An Act for the granting Six entire Subsidies by the Prelates and Clergy of Ireland this day received its reading in the engrossment.' It was passed and sent to the Lords the same day; and it was 'passed as a law' by the House of Lords, October 15, 1660.

"September 23, 1662. 'Ordered upon question, That the Bill entitled An Act for granting of Eight Subsidies by the Prelates and Clergy of Ireland, having been thrice read in this House, shall pass as a law of this present Parlia-

ment.' This Bill passed the Lords, September 24th, and received the royal assent, September 27, 1662.

"A Bill was at the same time in progress for raising 30,000*l.* for the Duke of Ormond; and it was a question if glebes and tithes of the clergy were to be charged by the Act. In a conference between the Lords and Commons, September 23, 1662, the following appears: 'As to the particular of taxing the clergy, their Lordships did waive their former opinion, that the clergy were not to be taxed by Act of Parliament without their own consent in a Convocation, and did seem to consent to the power of an Act of Parliament to charge both their tithes and glebes.'

"A compromise was then entered into by which all the smaller livings, probably the great majority, were exempted. But the right of taxing themselves was not waived by the Convocation, for we find that in the Parliament held by King William, in 1698, when he refused to summon a Convocation, the Bishops protested against the clergy being taxed by Parliament, on these grounds, 'Whereas it hath always been the right of the clergy of Ireland to assess themselves by way of subsidy in Convocation, and against which *no precedent* hath been offered.'

"I remain, my dear Sir,

"Faithfully yours,

"EDWD. A. STOPFORD,

"*Archdeacon of Meath.*"

"A. J. STEPHENS, ESQ."

The Editor trusts that the Members of the Ecclesiastical History Society have now before them a correct impression of the Irish Manuscript Book of Common Prayer—if, however, any inaccuracies exist, the Editor is exclusively responsible for them, as the revises have been collated by himself with the original Manuscript.

From Mr. Hatchell, at the Rolls' Office, the Editor has received every possible facility in the collation of the Manuscript, for which he feels very much indebted to him.

In the Introduction to the first volume of this publication, were printed the Dublin Articles of 1615,* and also the Articles in the Act of Union, by which the Churches in England and Ireland were united into one Protestant Episcopal Church.† Since that volume was issued, the attention of the Editor has been particularly directed, by a large class of the clergy and laity in Ireland, to the extraordinary anxiety which has been manifested to prove that the Church in Ireland is heretical, in consequence of the Dublin Articles of 1615, and that no union exists between the Church in England and the Church in Ireland.

As it is the Editor's intention to publish an edition of the Canons, Articles, Injunctions, &c. with notes, it will not be requisite for him, upon the present occasion, to enter into a lengthened detail upon these questions.

* Pp. xliii-lxix.

† Pp. cxxvii-eli.

A "Vicar of S. Mary Church," before he *openly* apostatised to Rome, took upon himself* to express, under the designation of "WE," the opinions of a party in England; and as it is a party who eat the bread of the Protestant Church while teaching the doctrines of Rome, it was impossible for a more unobjectionable expositor of their views to have been selected.

Never was Ireland so free from political and religious discord as at the present moment, and the happiness or misery of several millions of our fellow creatures in that part of the United Kingdom, principally depends on a freedom from religious and political agitation. The country being thus circumstanced, the "Vicar of S. Mary Church," this "Minister of Peace," in order to excite the bitterest religious discord, presents a garbled statement of facts, and thereupon brands the Church in Ireland with "heresy,"—conduct worthy of a Jesuit, but utterly unworthy of a "Vicar of S. Mary Church."

Of course, the case of "heresy" is opened with "*reluctance and sorrow*." "Still," the writer says, "these are days in which we must endeavour to find out the truth, and the truth alone."† But it may be remarked, thus *in limine*, that in order "to find out the truth, and the truth alone," a witness, to be faith-worthy, must be both

* In "A Second Letter on the present position of the High Church Party in the Church of England. By the Rev. William Maskell, Vicar of S. Mary Church. The Want of Dogmatic Teaching in the Reformed English Church." Lond. 1850.

† P. 25.

WILLING and ABLE to declare the truth. An over-forward and hasty zeal on the part of a witness, in giving testimony which will benefit the party whose witness he is, his exaggeration of circumstances, his reluctance in giving adverse evidence, are all to a greater or less extent obvious marks of *insincerity*. Faith in a witness's testimony cannot be partial or fractional; where *any material fact* rests on his testimony, the degree of credit due to him must be ascertained, and according to the result his whole testimony is to be credited or *rejected*.

The "Vicar of S. Mary Church" thus writes,—“Our Church, for two hundred and thirty years, has been in full communion with the established Church of Ireland, in which Church heresy has been synodically and formally received and taught, and ‘the essential meaning of an article of the Creed abandoned.’”* The “Dublin Articles of 1615 have never been formally repudiated by the Church of Ireland; and in statements not contrariant, are now, equally with the English 39, (agreed to and approved of about twenty years later), the ‘standard of doctrine’ in that communion.”† “Perhaps some Irish Clergyman will be able to defend his Church from this charge, which I” [They which cause divisions serve not our Lord Jesus Christ. (Rom. xvi. 17, 18.)] “have brought deliberately against her. Let him, however, remember, that he must either prove the formal renunciation of the Articles of 1615; or show that the heretical doctrine of those Articles has been plainly corrected by some clear

* P. 74.

† P. 25.

statement to the contrary, contained in the Thirty-nine Articles, since approved of. *And WE,*" [*i. e.*, those who eat the bread of the Protestant Church, and teach the doctrines of Rome,] "*on our side, shall have to show, how it was that, at the time of their publication, no sign or mark of even disapprobation was made by the Church of England.*"*

The question that has been raised respecting the Dublin Articles of 1615 is one of law and not of fact, and can only be discussed upon legal principles. Under the Articles in question, the Bishops had no legal authority to exact subscriptions, or to require the Clergy to accept them: in fact, they were not Articles of communion, much less Articles of faith. But even assuming that the Dublin Articles of 1615 did receive the assent of the Clergy in Convocation, and that that assent has never been withdrawn, they have not thereby become "Articles of faith," nor was that ever their legal title. There are, doubtless, articles of faith in the Dublin Articles of 1615, but it is not as being *there* that they are of faith, but because they are in the *Creed*:—consequently, if in the Dublin Articles of 1615 there be any doctrine propounded which is in opposition to "the Creed," the existence in them of such an "erroneous doctrine" does not make the Church in Ireland heretical.

It has been previously observed that if a witness evince an over-forward and hasty zeal in giving evidence for the party whose witness he is, and also evince a reluctance to

give adverse evidence, he is a witness upon whose testimony no reliance ought to be placed.

The Convocation of 1615 passed the following Decree, and did not pass any other :—"The Decree of the Synod. If any Minister, of what degree or quality soever hee be, shall publickely teach any doctrine contrary to these Articles agreed upon : if, after due admonition, he do not conforme himselfe, and cease to disturbe the peace of the Church ; let him be silenced, and deprived of all spirituall promotions he doth enjoy : " and the "Vicar of S. Mary Church," with that regard for truth and observance of sincerity for which he is so eminently distinguished, and with this Decree *only* for his premises, thus writes :—"Another Established Church, in full Communion with our own, using our Ritual, unaltered, unmutilated, had obliged its Clergy to subscribe and to accept Articles of Faith, 'for the avoiding of diversities of opinions, and the establishing of consent touching true Religion,' not merely making doubtful the Catholic doctrine of Regeneration in Baptism, but positively and undeniably contradicting it."*

Again, in order to establish *per fas aut nefas*, the case of "WE," he says,† "Could the Church Catholic, or, might any Church claiming to be a part of the Church Catholic, speak of being 'United' with, or admit to Communion, the reformed Irish Church, unless a distinct and formal renunciation of the several heresies contained in the Dublin Articles of 1615, had previously and solemnly been made ? But as these Articles may not be very well known to

* P. 23.

† Pp. 28, 29, 31.

some of our readers, it may be right to extract one or two of the statements which they contain." . . . "In the outward part of the Holy Communion, the Body and Blood of Christ is in a most lively manner *represented*; [the italics are in the original;] 'being no otherwise present with the visible elements, than things signified and sealed are present with the signs and seals, that is to say, symbolically and relatively.'"

The "Vicar of S. Mary Church" gives not the slightest intimation to those by whom "*the Articles may not be very well known*," but that they have before them the entire of the 94th Article. But what is the fact? Why, that this quotation is only part of that Article, and that if it be united with the remainder, it contains nothing repugnant to the true doctrine of our Church; for the remainder is as follows:—

"But in the inward and spirituall part the same Body and Bloud is really and substantially *presented* vnto all those who haue grace to receaue the Sonne of God, euen to all those that beleeeue in his name. And vnto such as in this manner doe worthylic and with faith repaire vnto the Lords table the Bodie and Bloud of Christ is not onely signified and offered, but also truly exhibited and communicated."

No *faithful* son of the Church will maintain that this 94th Article, taken together in all its parts, contains any heresy—in fact, it is precisely that which is asserted in the ancient book of Ratramnus, the reading of which was the occasion of Bishop Ridley's, and, by his instigation, of Archbishop Cranmer's investigating and *repudiating* the

doctrine of transubstantiation, and of the recovery of the primitive doctrine of the Church on the subject of the Eucharist.

What respect and confidence can such a man expect when he has recourse to such mean arts and miserable subterfuges? In fact this *suppressio veri* is of a character so gross, that no representations from the "Vicar of S. Mary Church" as to the Articles of 1615, can be received as truth.

The "Vicar of S. Mary Church" also states,* "The canon by which in 1634, the English Articles were approved, proves distinctly that no intention existed of annulling the previous Articles of 1615. The object aimed at was to shew, that, according to the judgment of the Church of Ireland, the two Churches agreed in doctrine : and in order to this, our 39 Articles were admitted to be true. And any person would be very acute, as it seems, who could discover any material *contradiction* between the two confessions of faith : the only difference—and a considerable difference—being, that the Irish Articles contained in full, plain, and express terms, a legitimate exposition—it may be, one of many possible expositions—of the doctrine of the English Articles.

"On so important a question, it is well that we should quote the canon ; '1. For the manifestation of our agreement with the Church of England in the confession of the same Christian faith, and the doctrine of the Sacraments ; we do receive and approve the book of Articles of Religion, agreed upon by the Archbishops, and Bishops, and the whole

* Pp. 27, 28.

Clergy in the Convocation holden at London in the year of our Lord 1562, for the avoiding of diversities of opinions, and for the establishing of consent touching true religion. And therefore if any hereafter shall affirm, that any of those Articles are in any part superstitious and erroneous, or such as he may not with a good conscience subscribe unto, let him be excommunicated, and not absolved before he make a public recantation of his error."

It is to be regretted that the "Vicar of S. Mary Church" did not read Canons XXXII. XXXIX. and III. ; or if he did read them, that he had not the legal mind to comprehend them ; or, if he read them, and comprehended them, that he had not the honesty to quote them ; because it is clear that they legally exclude the Articles of 1615.

The subscriptions, and the only subscriptions, that are to be made at ordination, admission, or institution, are defined by Canon XXXII. in the following language :—

"The Bishop, before he admit any person to holy orders, shall diligently examine him in the presence of those ministers that shall assist him at the imposition of hands : and if the said Bishop have any lawful impediment, he shall cause the said ministers carefully to examine every such person so to be ordered. Provided, that they who shall assist the bishop in examining and laying on of hands, shall be of his cathedral church, if they may conveniently be had, or other sufficient preachers of the same diocese, to the number of three at the least. And if any bishop or suffragan shall admit any to sacred orders who is not so qualified and examined, as before we have ordained, the Archbishop of that province, having notice thereof, and

being assisted by one bishop, shall suspend the said bishop or suffragan, so offending, from making either deacons or priests, for the space of two years. Neither shall any person be received into the ministry, nor admitted to any ecclesiastical living, nor permitted to preach read, lecture, catechize, or minister the sacraments; except he shall first by subscription declare his consent to the first four canons of this present synod, and every thing contained therein."

Canon XXXIX. applies to Public Preaching, and is as follows:—

"Neither the Minister, Churchwardens, or other officers of any parochial or collegiate Church, shall suffer any stranger to preach unto the people in their Churches, except they know him to be sufficiently authorized thereto, as is aforesaid. And if any in his sermon shall publish any doctrine, either strange, or disagreeing from the Word of God, or from the Articles of Religion, generally received in the Churches of *England* and *Ireland*, they shall, by their letters subscribed with some of their hands that heard him, so soon as may be, give notice of the same to the Bishop of the Diocess, that he may determine the matter, and take such order therein as he shall think convenient."

Respecting the Form of Divine Service in Ireland, it was that "comprised in the Book of Common Prayer," which was precisely the same as the one then used in England, and is provided for by Canon III. as follows:—

"That Form of Liturgy or Divine Service, and no other, shall be used in any Church of this Realm, but that

which is established by the Law, and comprised in the Book of Common Prayer and Administration of Sacraments. And if any one shall preach, or by any other open Words declare or speak, any thing in the derogation or despising of the said Book, or of any thing therein contained, let him be excommunicated, and not restored until he repent, and publicly revoke his Error."

It is an acknowledged principle of law, that the last Act of a Legislative Assembly repeals previous inconsistent Acts, and express words of repeal are not requisite; consequently the Canons of 1634, enforcing the Book of Common Prayer, and the English Articles of 1562, repealed the Dublin Articles of 1615.

This is the view which Bishop Taylor, an authority at least equal to the "Vicar of S. Mary Church," takes of the subject in his sermon at the funeral of Archbishop Bramhall, to whom he attributes the adoption of the English Articles; and he there describes the advantages resulting from the enactment to be, "that they and we might be *populus unius labii*,—of one heart and one lip, building up our hopes of heaven on a most holy faith, and taking away that Shibboleth which made the Church lisp too undecently, or rather, in some little degree, to speak the speech of Ashdod, and not the language of Canaan."* Archbishop Bramhall himself says, in his "Discourse of the Sabbath,"† that in the first Convocation after the Earl of Strafford's coming to the Sword in Ireland, the truth or

* 6 Taylor's Works, 431. Ed. Lond. 1839.

† 5 Bramhall's Works, 80—82. Ed. Library of Anglo-Catholic Theology.

untruth of the Articles of 1615 or the Articles of England was “not so much as questioned then, but the authority,—whether of them should be acknowledged for the future to be the Articles of the Church of Ireland, and the public standard and seal of our Irish doctrine. There were no thoughts of two distinct standards at that time. And if any Bishop had been known to have required any man to subscribe to the Irish Articles, after the English were received and authorized under the Great Seal of Ireland, he would have been called to an account for it.” “After a full and free discussion,” he adds, “it was resolved, by the very much greater part of the votes, for the Articles of England And my Lord Primate himself, being President of the Convocation, did send for the Prolocutor of the House of the Clerks and the rest of the Clergy, and declare to them the votes of the Bishops, and move them to assent thereunto, which they did accordingly.”

The Bishop of Exeter, in a letter to the “Vicar of S. Mary Church,” (published in “The Times,” May 1, 1850,) thus comments upon his misrepresentations:—“I must specify another particular in which I strongly dissent from your statements,—I mean those which respect the Irish Church. Whatever may have been done, said, or intended by individuals, the synodical adoption of the Articles of the English Church, in 1634, for the purpose declared in the Canon, as cited in your pamphlet, ‘for the manifestation of our’ [the Irish Church’s] ‘agreement with the Church of England in the confession of the same Christian faith, and the doctrine of the Sacraments,’ must be held to repeal the Articles of 1615, either *in toto*, or at least so

far as they are at variance with 'the same Christian faith and the doctrine of the Sacraments' which is held by the Church of England. Accordingly, the only subscription to Articles, required as admission to holy orders, since the Restoration, as Dr. Elrington, in his *Life of Archbishop Usher*, assures us, is subscription to the 1st Canon, enforcing our Articles."*

Assuming that the Canons of 1634 were not a legal renunciation of the Articles of 1615, Stat. 17 & 18 Car. II. c. 6. (Ir.) and Stat. 40 Geo. III. c. 38. (Ir.), taken together, operated to repeal so much of them as was inconsistent with the provisions of those Acts. As to the practice, it is fearlessly asserted, that since the Restoration, no attempt has ever been made to enforce subscription to the Articles of 1615; and for admission to Holy Orders, the only subscription to Articles required has been signing Canons i, ii, iii, & iv, the first of which enforces the Thirty-nine Articles: and in fact, the "Vicar of S. Mary Church" and "We" *well know* that such has been the invariable practice, and that this charge of heresy has no legal foundation,—in truth, there is not a parish clerk but would be ashamed to have put forth such a proposition; which has only been hazarded by a motley crew of hypocritical

* Vide etiam, an able pamphlet, entitled, "Sequel to a Pamphlet on the Royal Supremacy," (Lond. 1850), by the Rev. William J. Irons, B.D., Vicar of Brompton, who, at p. 46, calls for Mr. Maskell's "grave consideration of the position in which *he* stands, professing and acknowledging such slender theological training, and yet disowning opinions, or errors, off-hand as 'heresies,' which are gravely pressing on his soul! and warning us, in terms, with the air of a Father, or an Apostle, while betraying the off-hand feeling of a youthful discoverer."

knaves and mad enthusiasts, upon the chance of enlisting a few raw recruits for Rome.*

* The following observations of the "Vicar of S. Mary Church," upon the Judgment of the Judicial Committee of the Privy Council in *Gorham v. Bishop of Exeter*, he having been the Bishop's examining Chaplain at the time that Mr. Gorham was under examination, and having, down to a very recent period, acquiesced in the Judgment of Sir Herbert Jenner Fust, will afford an additional illustration of the consistency and *sincerity* of his character, his *capacity* to discuss the validity of the Articles of 1615, and his theological qualifications to subvert the principles of our Protestant Reformers, or to sneer at the learning, sincerity, and piety of the Clergy of the United Church of England and Ireland. "The Judgment of the Judicial Committee in that cause," says he (p. 74.), "is probably a correct and true judgment; and, if it be so, the reformed Church of England did not, and at the present time does not, exclusively require her clergy to teach, and her people to believe, the unconditional efficacy of Baptism in the case of all infants." (Vide 2 Book of Common Prayer, according to the Sealed Books, by Stephens.) To such representations there cannot be a more complete answer than is afforded by the subjoined extract from the Bishop of Ripon's Pastoral Letter to his Clergy. (Lond. 1850, p. 16—18.) :—

"After we have offered up these prayers, and the act of Baptism, in the name of the Father, Son, and Holy Ghost, has been performed, *the Church pronounces the child to be regenerate, and grafted into the body of Christ's Church, bidding us give thanks to Almighty God for these benefits. Accordingly, we do thank God in the case of every child whom we baptize; not doubting, but earnestly believing, that he is received as a child of God by adoption, and incorporated into the Church of God.*

"Thus have we Creed and Catechism, Article, Homily and Liturgy, all speaking the same distinct, unambiguous language, based upon the sure foundation of Holy Scripture. *Nothing that has recently occurred can at all invalidate such combined testimony.* Holy Scripture still teaches us that Baptism is for the remission of sins; the

If, however, it is possible that even among those to whom "these Articles may not be very well known," any doubts can exist as to the orthodoxy of the Church in

Church still teaches that infants are to be baptized; you, my reverend brethren, are still bound to pronounce each individual child whom you baptize, regenerate; are still bound to teach every child of your flock, that he was, in his Baptism, made a member of Christ, a child of God, and an inheritor of the kingdom of heaven. Neither can any thing that has recently occurred, absolve me from the obligation of protesting against any such strange doctrine as that which would teach, that an individual who comes to Baptism without any impediment in himself to the right receiving of it, may, although it is rightly administered, fail of receiving that particular grace which Holy Scripture assigns to it; viz., the remission of sin,—the being born again of the Spirit.

"Now, had we been told by the recent Judgment [*Gorham v. Bishop of Exeter*,] that we were bound to believe, to teach, and to act, each in our several spheres, in direct opposition to the teaching of Holy Scripture, the Creed, the Baptismal Service, the Catechism, and the Homily; or were we forbidden to propagate the doctrine so clearly laid down in them, it would, indeed, have been a widely different case. *But the Judgment leaves the teaching of Holy Scripture and of the Church, as well as our own position and responsibilities, just as they were:* and so long as our Church does set forth her doctrine in language so scriptural, so pointed, so emphatic, that language must stand as a perpetual and living testimony against the contrary doctrine. What need then, I may ask, of further protest? Each time the various congregations over the whole world repeat the Nicene Creed, acknowledging 'one Baptism for the remission of sins,' does not the Universal Church protest thereby against the contrary doctrine? Each time the service for the Baptism of Infants is repeated, does not the Church of England protest against the teaching that children are not regenerate in and by their Baptism, as an instrument? Each time the children of our flocks are catechised, does not the Church of England enter into a fresh protest against

Ireland, they will be immediately removed by the perusal of the following very forcible letter from the Archdeacon of Meath.

“ Archdeaconry, Kells,

“ My dear Sir,

“ June 16, 1850.

“ The Articles of Religion agreed on by the Irish Convocation of 1615, after having been buried in oblivion for two centuries, are now, to the astonishment of the Irish Church, evoked from their grave* as her ‘standard of doctrine,’ to do the work of the demon of discord between two branches of one Church.

“ The attempt involves no small responsibility. Should it succeed, the harmony and union which has prevailed for

the doctrine which would empty Baptism of its inward and spiritual grace? To my own mind, I confess, these are the most comfortable, and at the same time the most effectual, protests which we can put forth, and which the Church does put forth for us whenever the said declarations are made under her bidding. These will more effectually tend to prevent the spread of any such doctrine as that which led to the present controversy, than any means of resisting it which are not in accordance with our Church polity. In truth, I cannot help believing, paradoxical though it may at first appear, that all which has recently happened, will tend, when the heat of controversy is somewhat abated, to further the acceptance of that doctrine of the whole Church from the earliest ages on this point which our Church so plainly sets forth: and this would be my answer to those who fear that henceforth there will be a general license to deny the doctrine of our Articles and Liturgy, touching infant Baptism.”

“ * A Second Letter on the Present Position of the High Church Party in the Church of England. By the Rev. William Maskell, Vicar of S. Mary Church.”

two hundred years between the Churches of England and Ireland, happily secured by the cares of the wisest and most judicious men for the adoption of a common standard of doctrine, will be at once and wholly destroyed. He who would do this should have well considered his ground. How he has considered it I will show.

“ The question is one of law—of Ecclesiastical or Church law—not of fact. It is a question of the authority of those Articles *de jure*, not a question of the authority *de facto* attributed to them in the Irish Church.

“ It is not pretended that any Irish Bishop, for two hundred years, has used or propounded those Articles as a standard, either at ordinations, institutions, official judgments, or Charges to their clergy, or in any other way whatever: nor that any standard writer has propounded them as being of authority, or that any Irish clergyman has bound himself to them, or professed that he was bound to them, or that he looked on them as the standard of what he was to teach or preach. No *de facto* recognition of them for two hundred years, is shown or even alleged; and the contrary is notorious. The question is therefore wholly *de jure*: it is a *question of law*, and of the mere letter of the law. I put it in this point of view, that it may be legally considered.

“ And this increases the responsibility of the attempt. To proclaim to a clergy, who are no doubt suspected of an inclination to heresy (so called), that we have indeed a letter of a law duly authorized and sanctioned, and never duly repealed, not only permitting but requiring us to

profess the heresy alleged—to proclaim this to a clergy who for two centuries have never dreamed of it—to do it at a time when the correction of that dead letter of the law by any competent authority, is manifestly impossible, being for the present effectually hindered by worldly powers—to do that at such a time looks like nothing so much as inciting to actual heresy, in order to make cause of separation between Churches. Upon what principles of morality or religion, and with what conscience towards God, such an attempt can be made under such circumstances, we must leave to the consideration of those who make it.

“ The conclusions drawn are these. That in the Church of Ireland ‘heresy has been synodically and formally received and taught’ (p. 74.)—that she is yet in heresy—and ‘our (the English Church’s) recognition of her is a very fearful question.’

“ My business is to show that the whole sanction, whatever it were, once given to these Articles was, not long after, wholly taken away. I am not obliged to disprove that they were heretical, but I will not leave the assertion unnoticed. That the framers of those Articles committed grave and serious errors I believe. The doctrine of the undeserved and effectual grace of God I hold as well as they. But to take the doctrines, or rather the falsehoods of abstract metaphysics, and to tie them up in one bundle with the doctrines of grace, as being of equal value, of equal truth, seems as contrary to the spirit of the Gospel as anything short of heresy can be. This, however, they did not ; for these were never ‘Articles of

faith'. But whatsoever they did, the profoundest thinker* of the world has shown that no moral obligation is destroyed, but must continue to exist with even the falsest doctrine of necessity; and the same is true of every Article of the Christian faith.

"But by what standard are these Articles judged heretical, and who is both the accuser and the judge?

"The Church in England has rejected the Lambeth Articles, but she has not judged those heretics who hold them. She may not select them to be teachers, but she will admit them to Communion as 'holding the faith;' her standard of heresy is the faith of the Catholic creeds. Can that standard avail to make them heretics who hold those creeds, which are expressly confessed in the Irish Articles?

"But there is another standard of heresy, that of the Council of Trent. Is it by that that we are tried? By that I grant these Articles are heretical. One of the Articles selected as heretical (p. 26.) is heretical by that standard, and by that alone; I mean the Article on the Eucharist. It served Mr. Maskell's purpose (p. 31.) to give one half of that Article and leave out the other; he quotes the 94th Article thus: 'In the outward part of the Holy Communion, the body and blood of Christ is in a most lively manner *represented*; [the italics are in the original;] being no otherwise present with the visible elements, than things signified and sealed, are present with the signs and seals, that is to say, symbolically and

* * Butler's Analogy, Part I., ch. 6.

relatively.' Mr. Maskell stops here, and gives no intimation that the Article proceeds as follows: 'But in the inward and spiritual part, the same Body and Blood is really and substantially *presented* unto all those who have grace to receive the Son of God, even to all those that believe in his name. And unto such as in this manner do worthily and with Faith repair unto the Lord's Table, the Body and Blood of Christ is not only signified and offered, but also truly exhibited and communicated;' he notices the *italics* in the half he gives, and suppresses the striking fact of the correlative *italics* in the latter. But take the whole together and it contains the doctrine of the English Church, and of all her standard Divines,* with scarce a shadow of exception, from Ridley downward. If that Article be heresy, then were Bramhall and Taylor, Hooker, Laud, Montague, and Andrews heretics, and a host of others such as they.

"And if their use of the word regenerate be less defensible, it is clear they used it in a double sense. St. Augustine held that some grace was given to all baptized; that more and higher grace was given to the elect. It is clear they used the word 'regenerate' in their Article to express the grace of the elect, while they let it stand in the Baptismal Service for the grace of the baptized. A dangerous ambiguity in the use of a word, but a poor foundation for a charge of heresy; especially if we consider how they dealt with the definition of Sacraments, which is

* In proof of this, I refer to the Appendix of a Sermon published by me, 'The Bread of Life,' with notes. F. and J. Rivington, London; Hodges and Smith, Dublin.

in the English Article 'effectual signs of grace,' in the Irish 'effectual or powerful signs of grace.'

"But who brings this charge of heresy against a Church? he had need to have clean hands. His own teaching should be free from the censure of his reluctant Bishop. It was a law of the second General Council* that those who forsook the communion of Canonical Bishops to join themselves to other congregations, should not be permitted to bring accusations against Bishops in matters of religion; and wherefore against Churches?

"We come now to the facts of the charge. 'Another Established Church, in full communion with our own, using our ritual, unaltered, unmutilated, had obliged its clergy to SUBSCRIBE AND TO ACCEPT ARTICLES OF FAITH "for the avoiding of diversities of opinions, and the establishment of consent touching true religion," not merely making doubtful the Catholic doctrine of regeneration in baptism, but positively and undeniably contradicting it.'

"The statement here made is directly contrary to the facts. The Irish Church never made these Articles to be ARTICLES OF FAITH. She never required any of her clergy TO SUBSCRIBE OR TO ACCEPT them. She never gave any authority to any one to impose on her clergy such *subscription* or *acceptance*.

"I am far from supposing that this false statement was designed. I cannot believe that any writer who had the smallest regard for his own reputation would have wilfully given so false a statement of a document before him. But

"* Con. C. P. Can. VI.

as he who throws about fire could not justify himself by saying he was in sport, so neither can he who throws a flaming brand of discord between Churches be justified by having done it in gross carelessness of needful examination of its grounds. To make such charges without patient and careful inquiry is little less criminal than to make them in wilful falsehood.*

“The Convocation of 1615 passed one decree or Canon, and one only. It runs thus in a copy printed in 1629: ‘The Decree of the Synod. If any minister, of what degree or quality soeuer hee be, shall publikey teach any doctrine

“ * One would suppose that a person of religious or reverential feeling, when ‘deliberately bringing a charge’ of heresy against a whole Church, would have felt bound to examine the evidence under a solemn sense of responsibility. Mr. Maskell has not thought it necessary to do so. He has not examined or looked for any original authority. I notice this from a conviction that the unhappy state of controversy among us has mainly arisen from the flippant assertions and superficial information of self-constituted leaders, whose authorities and qualifications have not been generally examined with sufficient care. Mr. Maskell says, p. 27, ‘The Canon by which, in 1634, the English Articles were approved, *proves distinctly* THAT NO INTENTION EXISTED of annulling the previous Articles of 1615.’ Now, would he have written this, or would he not, if he had known, (what he might have learned even from the modern authorities which he has seen,) that we have a letter from Lord Strafford, saying that he drew up this Canon with the very ‘intention’ which Mr. Maskell says the Canon distinctly proves did ‘never exist.’ Nay, more, that Lord Strafford drew it up with his own hand that there might be no question about it. It is charity to suppose that he was ignorant of this notorious fact. Again, it is clear that Mr. Maskell was ignorant of Bishop Bramhall’s statement of what was done in the Convocation of 1634. Now Bramhall’s works are not so unknown in English theology, but that they

contrary to these Articles agreed upon : If after due admonition he do not conforme himselfe, and cease to disturbe the peace of the Church ; let him be silenced, and deprived of all spirituall promotions he doth enioy.' The accuser had this decree before him. He had nothing before him to prove that they made any decree 'obliging the clergy to subscribe and accept.' The absence of any such decree in the copy before him was evidence upon the face of it that no such decree was made. Nay, he has actually transcribed into his own pamphlet (p. 26), the testimony of Archbishop Usher, as related by Dean Bernard, that the very clergy who were present in Convocation were not called on to subscribe—that the Prolocutor alone signed. This, of course, could only have been for the ratification of the decree; it could not have been a personal profession of belief, including a dissentient minority. He has these documents before him. He writes advisedly. He 'brings his charge deliberately' (p. 26.) Yet he rests it all on a decree, which if he had looked at the documents, he would have seen did never exist! It may be that his mind is peculiarly constituted, and that he cannot distinguish more accurately the force of a document, and some of the questions which he supposes to have been left open by the English Articles make this not unlikely. But however it be, the

might have been consulted on a matter in which Bramhall was a principal actor, by one who has actually read the Elizabethan Divines. I am reminded of Polycrates, Bishop of Ephesus, who describes himself as the eighth bishop of his family, *και πασαν ἁγίαν γραφην διεληλυθως*. Euseb. Eccl. Hist. lib. v. c. xxiv. But our modern Polycrates has directed his studies to different ends.

whole proof that the Irish Articles were not set aside in 1634, but do yet exist, rests on this extraordinary mistake. For what was needed to be done in 1634 to remove them, depended on what had been done in 1615 to sanction them.

“There is in this question an unwarrantable, or at least a pitiable, vagueness in the use of the word *sanction*. These Articles were ‘sanctioned’ by Convocation in 1615. True, but what then? May every man dress up this ‘sanction’ to suit his own imagination, and then affirm it as a fact, making them Articles to be accepted, subscribed, yea, ‘Articles of faith,’ without being able to show anything for it? Did not the English Convocation ‘sanction’ Nowell’s Catechism, Jewel’s Apology, Monumenta Martyrum? And does any English clergyman suppose he is equally bound to those books as to the XXXIX Articles? Does not an unfailing moral sense lead men rightly to estimate the difference of obligation even where they have not defined it?

“*What sanction* then was given to the Articles of 1615? For this is essential to the question. And we must here distinguish—1st. What sanction the Convocation of 1615 intended to give; and, 2nd. Whether it were legally given. The first point is answered by the Decree of 1615. They did not intend to give such a sanction as was given by the English Convocation to the English Articles: by their Decree no man was bound to subscribe every one of those Articles of 1615; no man was bound to profess every one; no man was bound to believe every one. They were not even Articles of Communion, much less Articles of faith. Had they even been intended for such a use, we

may well believe that Usher would have shrunk from inserting what he did. We have Usher's own testimony to this, in a letter written about 1636: 'When he (Dr. Heylin, writing about the Irish Articles,) saith he is "sure that till that time the Lord's day had never attained such credit as to be thought an Article of the faith," he speaks very *inconsiderately*. He that would confound the Ten Commandments, (whereof this must be accounted for one, unless he would leave us but nine,) with the *Articles of the faith*, he had need be put to learn his Catechism again;* and he that would have everything which is put into the *Articles of religion* (agreed upon in the Synod for the avoiding of diversity of opinion, and for the maintenance of peace, and uniformity in the Church,) to be held for an Article of the faith, should do well to tell us whether he hath as yet admitted the Book of the Ordination of Bishops and the two volumes of Homilies into his creed, &c.† *What sanction* then had they? A sanction of discipline for peace' sake, and no more. I need not say that some were Articles of faith before; I speak of the sanction given by this decree. Those Articles which rested on it only were Articles of discipline only, for the decree was a law of discipline alone. No man might publicly preach against the Lambeth Articles; and that was all that was intended to be done respecting them.

"The second question 'Whether the sanction intended were ever legally given?' is answered by the absence of

" * See Mr. Maskell's Note on the Catechism, p. 34.

" † Dean Bernard's 'Judgment of the late Archbishop of Armagh,' and Ussher's Works, by Elrington, vol. xii. p. 593.

any legal ratification, with strong ground for believing that none ever existed. Dean Bernard, the chief advocate of those Articles, confesses that 'some have doubted whether they were fully established as the Articles of Ireland:' an important admission, when we remember that these doubts must have existed from the first. Did any one ever doubt whether the English Articles had been fully established in 1562? This doubt the Dean thus answers. 'I can testify that *I have heard him* (Usher) *say*, that in the forenamed year, 1615, he saw them signed by Archbishop Jones, then Lord Chancellor of Ireland and Speaker of the House of Bishops in Convocation; signed by the Prolocutor of the House of the Clergy in their names; and also signed by the then Lord Deputy Chichester, by order from King James, in his name.' This hearsay evidence is the only proof we have that the Lord Deputy signed, or that he had an order from King James to sign them. How little worthy of credit Dean Bernard's testimony is, will appear in the Appendix: but take it as it stands,* and it goes far to prove the illegality of the sanction; for the powers of the supremacy in Ireland belonged to the Crown alone, and could not be transferred to the Deputy nor exercised by him.

"That Lord Strafford, Archbishop Laud, and Bishop Bramhall, in 1634, held that the Irish Articles had not been legally confirmed, we have proof. Lord Strafford's first letter to Laud, in which he detailed the plan of setting aside the Irish Articles and the reasons for its sufficiency, is

* I. (Post, xcii.)

lost. But we know, from Laud's answer,* that the plan was simply to establish the English Articles and leave the Irish unnoticed, which, Laud says, was 'certainly right;' and in another letter, dated December 16, 1634, Strafford refers to it as a plan which he had proposed 'to silence the Articles of Ireland.' And there is among Lord Strafford's papers at Wentworth Woodhouse, a copy of a canon proposed in the Lower House for establishing both the English and Irish Articles, to which the following note is added, most probably by Bramhall:† 'It would be considered here whether these Articles of Dublin, 1615, agree substantially with those of London, *or confirmed equally by the King's authority*. Else I see no reason of establishing them under one penalty.' Can we doubt that this want of confirmation of the Irish Articles by the King's authority, was the reason stated in Lord Strafford's letter to Laud for leaving the Irish Articles as they were, and simply establishing the English? And that Strafford rightly stated his object, not to repeal, but to *silence* the Irish Articles; for *speak* those Articles did at that time, subscription being taken by the Bishops, but without any legal power, if the Articles were not legally confirmed. Bishop Bramhall indeed, says, (in his statement to be noticed again,) referring to the Irish Articles previous to 1634, 'then they were in force and authority,' but evidently meaning no more than as being in actual use by the Bishops.

"And this is essential to be observed to understand

* In Lord Strafford's letters; dated October 20, 1634.

† I have not seen the original, but I have found a copy in the MSS. Library of Trinity College, Dublin. See Appendix, IV. (post, cxviii.)

what was done in 1634. It explains the course taken by Bramhall and others. They read the document they had to deal with. They marked what it was, and its bearings. They had not to deal with a decree concerning faith, for none such existed. They had to deal with a decree of discipline alone, and that apparently not legally confirmed. Whatever was sufficient to set aside that decree, and make it void and of no effect in law in the Church Courts, was sufficient for their purpose. For the Articles rested on that decree alone, and of necessity expired with it. It was avowed and understood, in the Convocation of 1634, that the object aimed at by the canons to be passed was, to have the English Articles as the sole standard of the Irish Church.* For this purpose the English Articles were adopted in Canon 1, and confirmed, not by the signature of the Lord Deputy, but by letters patent from the Crown. But this canon, though it laid the foundation, did not complete the work. The work was completed by Canons 32 and 39, drawn by the hand of Bramhall to perfect his work. Canon 32 lays down what subscriptions were to be made at ordination, admission, or institution, and by so doing excluded all others. It includes the XXXIX Articles as sanctioned in Canon 1, and excludes those of 1615. Canon 39 lays down the rule for the trial of public preaching as respects Articles (the Prayer Book being treated of in Canon 3) as follows: ‘And if any in his sermon shall publish any doctrine either strange or disagreeing from the word of God, or from the

“ * For the proceedings in the Convocation in 1634, see Appendix, I. (post, xcii.)

Articles of Religion *generally received in the Churches of England and Ireland*, they (the Churchwardens, &c.) shall, by their letters subscribed with some of their hands that heard him, so soon as may be, give notice of the same to the Bishop of the diocese, that he may determine the matter, and take such order therein as he shall judge expedient.' And can any one doubt the effect in law? Does any one imagine that an Irish clergyman could now be silenced and deprived for preaching contrary to the Lambeth Articles? And if not, that decree is wholly void and abrogated as Church law. And if it be wholly void as a law of the Church Courts now, it has been so ever since 1634, for there has been no legislation on the subject since. And if the whole sanction ever given to those Articles be thus wholly taken away, what sanction can remain to them?

"And now I ask those who put this forward as the law of our Church, can they show me any case within two hundred years in which the decree of 1615 was admitted as law in a Church Court?* If, in the absence of all other answer, they ask me to show a case in which it was rejected as law in a Court, I give them the Spartan answer to the Athenian boaster; this dead letter was never buried within the walls of any Court, because for two whole centuries no man ever had the courage to bring it there. Can they show me a case where it was brought

* * No writer on Irish Ecclesiastical Law has considered the decree of 1615 as being in force. Neither Dr. Brown nor Dr. Bullingbroke notice it. The latter is very full on Irish canons and their authority. Does not the silence of such eminent men prove more forcibly than words, that in their day, and before it, no one dreamed of taking that decree for law?

into Court so that it could be rejected? I can tell them of a case where it was not. An Irish Bishop sought to force a clergyman, suspected of holding the Lambeth Articles, to give answers in writing to those Articles. The proceeding was irregular and oppressive, and was most properly set aside by the Metropolitan; but in the progress of that attempt, the clergyman took the opinion of most eminent counsel. His counsel did not advise him to rely on the Irish Articles of 1615, but they did tell him that as a clergyman of the Irish Church he could not safely answer those arguments in the affirmative, and that his safety depended on his refusing to answer. A near relative of mine was assisting the Metropolitan on that appeal, and I subsequently had the advice of the counsel from the clergyman himself.

“ It will be no answer to say that subscription was in fact required by the Bishops before 1634, and by some Bishops for a short time* afterwards. The question is, were they authorized by the Church to exact subscriptions? Was subscription imposed by the Church? If not, it was but the act of the individual Bishops, and was sufficiently dealt with by the Convocation of 1634 defining what subscriptions should in future be imposed. Much may be said in vindication of their doing so previous to 1634; nothing for their doing so afterwards. A Bishop’s authority may well be taken as unlimited where the Church has imposed no limit. Originally each Bishop had power, within wide limits, of ordering the public worship of his Church. When particular forms were adopted by the Church, the Bishop’s

“ * See Appendix, II. (post, ex.)

power in that respect became limited without any express enactment for the purpose ; and so of judging what orders should be sanctioned and admitted. And so it seems to have been as to the power of imposing subscriptions. While the Church had provided none, each Bishop was to provide for the soundness of his own clergy. And so before 1615 the Bishops seem to have required subscription to the XXXIX Articles ; and some may have done so later. But when the Church had declared (in Canon 32 of 1634) what subscriptions should be imposed, the Bishop was merely ministerial to impose them. Does any man doubt that it is illegal now for an Irish Bishop to impose any other subscriptions either at ordination or at institution than those which are directed by law ? And if it be illegal now, it has been illegal since 1634, for there has been no legislation on subscription to Articles since.* This proves that Archbishop Usher, and those who followed his example in requiring for a short time after 1634 subscription to both Articles, was acting illegally. His high station and higher character sustained him for a time ; but the law prevailed. Bramhall had seen the principles that must ultimately govern the question ; and they who can see and trust in principles may bide their time.

“ And if it should be said that the plan for having the English Articles established as the sole standard, was rendered incomplete by the opposition in the Convocation of 1634, this is clearly contradicted by the facts as stated

“ * I may here observe, that Dr. Radcliffe, the Judge of the Consistorial Court of Dublin, and Vicar-General of Armagh and Clogher, fully coincides in the opinion that I have expressed respecting the Dublin Articles of 1615.

in the Appendix, II.* And it is further disproved by the fact that the whole work was reviewed at a later period by Bramhall himself, as Archbishop of Armagh, when he had no longer any opposition to contend with, when his influence was all-powerful, for it was equal to his merit. One of the very first things done in the Upper House of Convocation, May 25, 1661, in which Archbishop Bramhall presided, was to order that copies of all Canons, both English and Irish, up to 1641 should be laid before them for revision and inspection, *invisere et inspicere*. And on the 13th of July, 1661, the Convocation addressed Archbishop Bramhall, thanking him, among other things, for his great care in the matter of the Canons in 1634. And on the 7th of November, 1661, after a careful debate on the Canons, a committee was appointed, consisting of Jones, Bishop of Meath, Jeremy Taylor, Bishop of Down, Price, Bishop of Ferns, (who had been chaplain to Strafford,) and Dudley Loftus, LL.D., and Registrar of the Bishops' House, to examine the Canons and propose in writing what they should think necessary. This committee consulted together several times, and separated without recommending any change.† Did Archbishop Bramhall not then reconsider his work and see if it needed mending? had he not done it effectually before, he had surely done it then. But he saw then the complete success of his former Canons, and nearly two hundred years' experience has confirmed his sagacious judgment.

“ That at that very time it was held that the work

“ * Post, cx.

“ † These particulars are taken from an MS. Journal of the Bishops' House, 1661-5, now in the MSS. Library of Trinity College, Dublin.

had been effectually done, we have the most remarkable coteremporaneous testimony from Bishop Taylor, one of the Committee for reconsidering the Canons of 1634.

“ Although the Irish Act of Uniformity was delayed by the prorogation of Parliament to 1666, yet all the arrangements for it were made in Convocation before the end of 1662. The new Prayer Book had been considered and adopted; the Canons considered and found sufficient. Primate Bramhall died of apoplexy, in June, 1663, and Bishop Taylor preached his funeral sermon on the 16th of July, 1663, in which he thus speaks of his conduct concerning the Canons. ‘He was *careful*, and HE WAS PROSPEROUS in it . . . to cause the Articles of the Church of England to be accepted AS THE RULE of public confessions and persuasions here.’ What follows is indeed remarkable. ‘And the *excellent and wise pains* he took in this particular, no man can dehonestate but *he that is not willing to confess that the Church of England is the best reformed Church in the world.*’ He meant this absolutely as well as comparatively; the best Church because the best reformed. One would suppose that Bishop Taylor saw this day, so faithfully has he described the men who alone could ‘dehonestate’ the work of Bramhall! ‘But God hath taken our Elijah from our heads,*’ and we must now be told by lesser men what Bramhall should have done!

“ Let me now in conclusion suppose a parallel case. Suppose the Church of England should now pass new Canons, which in their effect should utterly take away all sanction which she has ever given to the XXXIX Articles :

“* Bishop Taylor’s Funeral Sermon on Archbishop Bramhall.

suppose she should at the same time adopt a set of Articles containing a system of 'dogmatic teaching' satisfactory to Mr. Maskell, and make this the rule of public teaching: suppose this new rule followed for two hundred years as the sole standard, no bishop ever setting forth the XXXIX Articles, no priest ever professing to follow it: suppose that no Church Court throughout that period would admit, or, if willing, would be permitted to admit, as law, any canon which had sanctioned the former Articles, would he then at length be satisfied? And if, at the end of that long period, a minister of some Church which had been a party to the contract, and had entered into close communion on the faith of a reformation so faithfully carried out for so long a time, should rise up and say, that although all sanction ever given to those obnoxious Articles had been wholly done away and made of no effect for ever, yet it had not been done by 'formal renunciation,' and therefore the Church of England should be disowned and cast off, and denied communion by all Catholic Churches, would he admit that it was just or honest, or that *faith had* been kept?

"All this has been done by us; and this has been done to us by him. Let him judge now of the merits of his own charge, and of the feelings it must awaken in the heart of the Irish Church.

"Believe me to be,

"My dear Sir,

"Yours sincerely,

"EDWD. A. STOPFORD,

"*Archdeacon of Meath and Vicar-General.*"

"A. J. STEPHENS, ESQ."

Respecting the pretence that no Union exists between the Church in England and the Church in Ireland, the Editor advisedly repeats the opinion which he has previously expressed,* that "The Temporal Union of the two Churches of England and Ireland was the necessary consequence of the Legislative Union of the two Kingdoms, and the title of *United Church* followed, as a matter of course. No synodical sanction was requisite to make this title valid; for ecclesiastically considered, it is clear that the Churches had been previously united, being one in doctrine and discipline, and Bishops translated from one to the other." The following learned letter, from the Rev. John Jebb, Rector of Peterstow, will, however, irresistibly prove, that the United Church of England and Ireland is *one* and *indivisible*.

"*Peterstow, Ross,*

"My dear Sir,

"*June 10, 1850.*

"Among all the melancholy instances of that heady unsettlement of opinion and theoretical wilfulness, which has of late infected the public mind, there is not one more to be deplored, than the tone which has been of late adopted, within the pale of our Church herself, with respect to the Irish branch of the Anglican Communion. It must, however, in honesty, be confessed, that this tone has been considerably encouraged by the apathy, the timidity, and, I must add, the selfishness of those, who, because gifted

* Vol. I., Introd. cxxvii—cxxxiv.

with longer experience, and more extensive knowledge, ought to have laboured to foster sounder views among the junior members of the community. The Church in Ireland has of late years been aggrieved, insulted, and persecuted, in a manner utterly unprecedented in a Christian country. Of the injustice of her treatment every consistent member of the other branch of the national Church cannot but be convinced. But this conviction has either been expressed in cautious whispers, or has been prudently restrained from making audible acknowledgment, by those, who, in the days of her prosperity, when the favour of the secular power protected her, would have encumbered her with unneeded aid, and have willingly consented to migrate to her peaceful pastures, and to partake in the well-rewarded toils of her spiritual government. But now, when she is afflicted, such men forsake her; when she is impoverished, they despise her; when she is weak, they refuse to strengthen her; they avoid her, not because she has sinned, but because she is sinned against. And knowing well her claims of kindred, they silently suffer her genealogy to be questioned, and her divine character to be impugned.

“Exploded theories and disproved arguments have been of late revived, the issue of which is, to assert one or all of the following propositions: viz., that the real Church of St. Patrick is that of the present Romish schism; that the established Church in the sister country is merely that of the English pale; that the Reformation was not really effected there; and that the Churches of England and Ireland are not actually united.

“To any one tolerably read in ecclesiastical history it must be obvious, that, in order to establish the first two propositions it will be necessary to prove, that the Irish Church, before the submission of Ireland to English rule, was connected with the Bishop of Rome by ties of dependence more stringent than were at any time known in England. This is so far from being the case, that till within a few years of the Synod of Cashel, Ireland was altogether independent of Rome, and had been so during the long previous period when England was struggling with that usurping power. There never was any distinction between the Church of the pale, and the Church of the Irish, either synodically or popularly, before the time of the Reformation: unless we except the anomalous exemption of the Danish cities of Dublin, Waterford, and Limerick, from the primatial jurisdiction of the Archbishop of Armagh, at a very early period of the English domination, an anomaly which was subsequently removed. For we find that in Ireland as well as in England, the rule was, that the *congé d’élire* should issue from the King, that his royal assent was necessary towards the confirmation of election, and that the restitution of temporalities was granted by him. This exercise of royal authority prevailed throughout the island, even in the sees which were usually filled with mere Irish prelates. The usurpation of Papal provisions prevailed indeed in Ireland, as in England; still, in some shape or other, the principle of royal supremacy was maintained, with more or less vigour, from the twelfth century till the Reformation. Some sees, as those of Armagh and Dublin, &c., were, for the most part, filled with Englishmen, or Irish of the pale, while some

of the remote sees were generally occupied by Irishmen. Still there was but one Church for English and Irish ; and the discouragement of mere Irish ecclesiastics within the pale, no more proves the restriction of the Church there to the English, than does the almost exclusive appropriation of bishoprics in France, for a long period, to the nobility, prove that the Gallican Church was not that of the people. There is not a shadow of reason for the supposition that any portion of the Irish Church was, in principle, exclusively that of the native Celts. And the schism which took place at the end of the sixteenth century, was caused, not by any reclamation of Synods or of Bishops, either deposed or in actual possession, but by the intrigues of the Spanish King and of the Pope, *whose authority had been formally renounced, by indenture, by the mere Irish themselves*, in the reign of Henry VIII.* In the reign of Elizabeth, the Pope, in defiance of the existing Bishops, and in direct hostility to the lawful sovereign, obtruded foreign ecclesiastics, in no way deriving their succession from the Church of St. Patrick, themselves the abettors of treason and rebellion. If this fact be established, then no argument can affect the Irish Reformation, as binding upon the whole Irish Church, which may not equally affect the Reformation in England ; unless it be conceded, that in the organization of his scheme, the Pope was but recovering the lawful dominion of a Church, which had been founded by his authority, and had belonged to him, by an inalienable right, long antecedent to the English invasion.

* See Sir John Davis's *Discovery*, p. 165, Ed. Dublin, 1761.

“Till the voluntary application to the Roman Bishop for palls, through the instrumentality of Archbishop Malachy, in the twelfth century, any interference on the part of Rome is unknown to history. The election and ratification of the Irish Bishops, and the internal discipline of the Church, were independent of her. In one remarkable instance, that of the Paschal controversy, the Church of Ireland maintained an independence of opinion, obstinate indeed and mistaken in itself, but still such as sufficed to shew that she considered herself bound by no Papal authority, even in the most cardinal points of ritual observance. And the objections made to this singularity of practice by the contemporary members of other Churches, are not urged on the ground of disobedience to that authority, but of uncatholic opposition to the usage of all Christendom, ‘to the canonical decrees,’ as St. Cummian speaks, ‘of the *fourfold Apostolic* see,—Rome, Jerusalem, Antioch, and Alexandria.’

“The documents, so well known to the Church, which were collected by Archbishop Ussher, and of which Ware has given a good epitome in his first volume,* disprove, from the testimony of early Irish writers, not only the existence in Ireland of the corrupt doctrines of Popery, the fruit of later ages, but also that claim of supremacy, which reached its height in the twelfth century. To any ingenuous mind, these arguments would go fully to prove the integrity and independence of the Church founded by St. Patrick.

“ * Pp. 24—34.

“The first recognition of the Papal authority, as stated above, was the act of Archbishop Malachy, who, with the sanction of the Irish Church, went to Rome in 1134, to obtain from Pope Innocent II., two palls for the sees of Armagh and Cashel. But even this step cannot be fairly construed into that full recognition of Roman Universality, which afterwards deluded the Western Church. For, in the first place, the Pope hesitated about these palls, till he should have the formal request of an Irish Council; and accordingly, there was a solemn synod held at Kells, in 1152, during the primacy of Gelasius, Malachy’s successor; there the four palls for Armagh, Dublin, Cashel, and Tuam, were distributed, and fixed suffragans allotted to the four archiepiscopal sees. Besides, it is very probable that the Irish Church did not contemplate the virtual surrender of Irish independence implied in this step. The full claims of Popery, in all likelihood, were not yet understood in a nation so remote and insulated as the Irish. It would rather appear, that Malachy, a zealous and virtuous prelate, was desirous of conforming the Irish Church (into which many barbarous practices had avowedly crept,) to the example of other nations, not indeed more pure in doctrine, but presenting a more perfect organization, and more civilized, than his own; and especially, that he was actuated by the example of England, whose ecclesiastical influence had been felt in the three Danish cities of Ireland. However this may be, it is certain, that in this instance, the Irish Church surrendered her pristine liberty to the Papal power, just as England did, and, so far from confirming a Catholic law, introduced a novel feature into her ecclesiastical polity.

If, therefore, England had a right, at a later period, to throw off the unchristian bondage of the Papal yoke, so *a fortiori* had Ireland. For her Church was founded independently of Rome ; whereas the Church of England, in the Saxon part of the province of Canterbury at least, was established by a missionary from Rome, in the person of Augustine.

“Such being the predicament of the Church of Ireland, in relation to Rome, let us, in following the course of history, observe her connexion with England. And here it must surely be clear, that the public acts of the nation which assimilated her political institutions to those of England, were co-ordinate with the public acts which identified her ecclesiastical laws. It is well shewn by Mr. Molyneux, in his ‘Case of Ireland,’ that the submission of the Irish Kings and Chieftains to King Henry II., was not only formal and complete, but that it was a voluntary national act. ‘We hear not,’ says he, ‘in any of the Chronicles, of any violence on either part. All was transacted with the greatest quiet, tranquillity, and freedom imaginable. I doubt not but the barbarous people of the island at that time were struck with fear and terror of King Henry II.’s powerful force which he brought with him ; but still their easy and voluntary submission exempts them from the consequences of an hostile conquest, whatever they are. Where there is no opposition, such a conquest can take no place.’* And we find accordingly, that it was the uniform

“ * P. 9. Dublin Ed. 1725. I must here do Mr. Molyneux the justice to guard this sentence by two observations of his own ; first, that ‘Conqueror’ did not anciently signify merely a *vanquisher*, ‘debellator,’ but one who acquires a possession by inheritance or cession :

policy of the English monarchs for ages afterwards, to assert the principle of imparting to Ireland, the benefit (for such they unquestionably considered it,) of the common and statute law, the municipal charters, and the civil institutions of their more prosperous neighbours, and by these means to make the connexion of the two countries more complete ; and this without any professed distinction between the mere Irish and those of the pale. How far this policy was carried out, in after times, is quite a distinct consideration. Such, however, was the theory, and, for a considerable time, the practice of the English government ; and it must be allowed, that the rebellions and barbarism of the Irish themselves were among the chief obstacles which prevented their amalgamation from being complete.

“Now the assimilation of the Church was in like manner and *pari passu* contemplated and undertaken. At the Synod of Cashel in 1170, which was in fact a plenary* Council both national and ecclesiastical, as perfect a Synod as any which was then known in Ireland, the fraternity of the two Churches was acknowledged and confirmed. In a

secondly, that the acts of Henry II. are not to be confounded with the hostile acts of Strongbow, who was not an emissary of the English King, and who was in fact invited over by an Irish Chieftain to engage in a party feud. Mr. Molyneux's book, (now somewhat rare,) is valuable for his facts. I do not of course defend *in toto* the political principles of the friend and adviser of so unsound a politician as Locke.

“ * See two very able papers on the Irish Reformation, and especially on this Synod of Cashel, in the Irish Ecclesiastical Journal for October and November 1845. They are full and complete answers to the special pleading which has been so unhappily employed on this subject.

word, they were *united*, so far as union could exist between the Churches of two countries having separate, though similar civil institutions. At that council the King's determination, '*ecclesiæ illius statum ad Anglicanæ formam redigere omnibus modis*,' was assented to. This is attested fully by Giraldus Cambrensis, then in Ireland, and by Matthew Paris.

"And this principle is supported by the uniform course of events till the reign of Henry the Eighth. Not only do the Irish Acts of Parliament recognise the intercommunion of the Churches, but we find Archbishops of Dublin assisting at English Councils; we find Archbishop de Loundres, in the thirteenth century, setting the example, which was followed by all the Churches of which any record remains, of establishing the ritual of Sarum, and moulding the Cathedrals of the land to the constitution of that Church. In every essential particular the framework of the two establishments was identical; in some instances, as in the now almost obsolete archidiaconal jurisdiction, more fully than at present. And this without any reclamation on the part of the Irish Church, which still retained the most important features of her ancient system, her own synods, and (what she still maintains in full operation) the periodical visitations of her Metropolitans.

"Such, then, being the essential union of the two Churches, in which the elder yielded a willing conformity to her younger but more powerful sister, it was but natural and just, that when England began her Reformation, she should invite Ireland to follow her example, and maintain their union inviolate, hereafter to be cemented by

principles more truly Catholic. Accordingly both Church and State, bound together as they were by that necessary union so essential to the real prosperity of either, acted upon the same consistent principle which was in operation at the time of the earliest alliance of the two countries. In 1537* not only did the Irish Parliament abjure the Papal jurisdiction, and most of the clergy, as it would appear, take the oaths of regal supremacy, but 'the native princes and lords,' as Mr. Palmer states, 'consented universally to take this oath, and make indentures to the same effect with the King.' But when the real spiritual reformation proceeded under King Edward the Sixth, a more decided movement took place. Erastian as were the principles of that young monarch, or rather of his lay advisers, still he did not so far presume upon his royal authority, as to impose the reformed Liturgy on the Irish Church, without seeking the sanction of the ecclesiastical estate of the realm. In 1551, Sir Anthony St. Leger, his Deputy, assembled the Irish Clergy, and, though opposed by the Primate and all his suffragans but one (Staples, Bishop of Meath), the Liturgy, as there is every reason to believe, was adopted by the majority of the Council. Of this transaction the records are imperfect. Still the validity of the Irish Reformation and the claims of the Irish Church are not affected by the informality of this assembly, even could that be proved. For whatever weight may be accorded to the secession of the Primate and his suffragans,—supposing, for argument's sake, that

* Palmer's Treatise on the Church, vol. i. p. 551, *et seq.*

the Prelates of the Province of Armagh were not bound by the acts of the majority of the Synod,—granting even that there was not a majority, still this would only argue a temporary postponement of a canonical acceptance of the Reformation. The principles of Catholic reformation and conformity to the English ritual were fully and regularly established by subsequent Parliaments and Synods, by the legitimate successors even of the former dissentients. Even if the restoration of the English Prayer Book by the Parliament in 1560, in Queen Elizabeth's reign, be thought incomplete, and the consent of seventeen out of nineteen prelates insufficient (the inferior clergy not reclaiming at a time when the Convocation sat contemporaneously with the Parliament),—even if so unreasonable a concession as this be made, still the Acts of 1615 and 1634 ought to prove the validity of the Irish Reformation. In the former year certain Articles were passed by Convocation, which in the latter year were superseded by the adoption of the Thirty-nine Articles of England, and the establishment of the canons, essentially concurring with those of Canterbury, which the province of York subsequently adopted. And during all this interval, let it be remembered, that the English ritual was received by at least the tacit consent of the Church in Ireland; a consent which, according to all known maxims of canon or common law, is evidence sufficient to establish an act of the civil power.

“ To this it has been objected (but I cannot say even plausibly or speciously) that the Church which passed these acts was not the same with that Church which existed

before and during the reign of Queen Mary, when Popery was for a time restored, that the real Church in Ireland never completed the Reformation. Now, the answer is easy; that the functions of a Church are to be found in her Synodical (and when connected with the State, in her Parliamentary) acts, and that her identity is recognized in the apostolical succession and canonical institution of her Bishops; an institution which, in a kingdom where Church and State are connected, must have the sanction of the Sovereign. If it can be proved, which would be difficult, that the *legitimate* pastors of the Irish Church annulled, in the reign of Mary, the acts of reformation; on the other hand it can be proved, without question, that the Bishops and clergy of *the ancient* succession re-established, or rather completed and defined, those acts in the reign of Elizabeth. And as to the apostolical succession, it can be shown that the upholders of the Papacy in King Edward's and Queen Mary's reigns, left no other spiritual progeny than those who subsequently consented to the re-enfranchisement and reformation of the Church. They were not the fathers of the present schism.

“It is not my purpose to defend the deprivation of Primate Dowdal, by King Edward, and the substitution of Goodacre in his see, which had been voided by no act of ecclesiastical offence or civil treason. The best excuse that can be made for such an Erastian act was this, that Dowdal voluntarily abandoned his see and went into exile. He was, however, restored by Queen Mary, and had no successor till Archbishop Adam Loftus. But neither he nor any dissentient Bishop consecrated

those Bishops who became founders of the present Roman sect in Ireland. For, as Mr. Palmer remarks,* ‘*Five* Bishops favourable to reformation had been expelled by Queen Mary: *two* only out of the whole number of Irish Bishops were expelled from their sees in the reign of Elizabeth, in consequence of their opposition to measures approved by the rest; and it is to be observed that these *two* Bishops had both *intruded into their sees*, the legitimate pastors being still alive, and deprived not by a Synod but by a single Bishop, which was altogether contrary to the canons.’ Of Queen Mary’s Bishops and of some appointed by the Pope (and this is a strong case), some avowedly, others tacitly, acquiesced in the Reformation, and the great body of the clergy concurred.

“The establishment, therefore, of the Reformation in Ireland is formally regular, and the identity of the Church which established it with that which had antecedently existed is sufficiently clear.

“The unity of the real Church of Ireland being thus shown, it only remains to justify the position, never questioned by any Churchman till of very late years, that the designation of the ‘United Church of England and Ireland’ is true and legitimate. Canonically they were united before the legislative Union of the two Kingdoms. They were in full communion, in perfect agreement as to doctrine, and, but in a very few unimportant particulars, as to discipline. And in those few particulars no greater discrepancy exists than does or might exist between the

provinces of York and Canterbury. If the synods of Ireland were and still are separate from those of England, so are those of the two English provinces from one another. The latter have only occasionally (and that but very seldom) been amalgamated. The decrees of the one do not of necessity bind those of the other. This is evident from the necessity for the independent assent of each, as in the last great important instance, the revision of the Liturgy. It might be possible for the two provinces to have different canons, and those of Canterbury were voluntarily adopted by York. In the constitution of these two Convocations there are certain differences between them, as wide as any which can be found between those of England and Ireland. In order to unite the Churches, it was by no means necessary to unite the ecclesiastical Councils, for those of England are not united; they meet separately and independently. The different mode in which the Bishops of the two portions of the realm are nominated (those of England by *congé d'élire*, addressed to the Chapter, those of Ireland by letters patent) is no impediment to their union. For at one time, at the beginning of the Reformation, the English Bishops were appointed by patent. It is a mere circumstantial accident that this provision was repealed in one country, and remained in force in the other. It would be quite consistent with the union of the two English provinces that a different practice should subsist in each. The allegation that the position of the Irish Bishops is less canonical than those of England, in consequence of this mode of nomination, is quite nugatory. The nomination of a

Bishop is regulated by no catholic law, the mode has differed materially in various ages and countries. In fact the election by a Dean and Chapter is as different from the method largely practised in the ancient Church (election by the people and clergy) as that now adopted formally in Ireland and virtually in England, nomination by the Prince. That it is, however, a legitimate method, the veriest Romanist must allow. It is notorious that the ancient Kings of France and Naples nominated to bishoprics as absolutely as the King of England to his Irish Sees. The real canonical requirement is ordination by the possessors of the apostolical succession, the laying on of hands and benediction of the Episcopate—a requirement which the Church of Ireland has clearly fulfilled.

“ The only union then that was necessary, was that of a political kind. When, therefore, the kingdoms became politically one, and when the Lords Spiritual of Ireland became associated with those of England as the Parliamentary Representatives of the Church (which is avowedly but one of their two functions), the identification of the two Churches necessarily followed. Had the ancient Church of Scotland (I mean of course that of episcopal succession) been politically preserved, and its Spiritual Peers been transferred to the English House of Lords, it would in like manner have been politically one with the English Church, being already connected with it in Communion. It is even now united with the Church of England and Ireland as far as its spiritual relations are concerned ; it is distinct only in the eye of the statute law and of the constitution. It

cannot be seriously questioned that the Sovereign, with the consent of the Parliaments of the two nations, was perfectly competent to alter the ancient designation of the National Church (always one in spirituals) when *England* and *Ireland* legally existed no longer. Especially when not a breath of reclamation was ever raised against this measure, forming an integral part of that most solemn Act of Union, of which the whole Church and State were cognisant. The Spiritual Lords of either country entirely assented. Not a single dissentient voice among the twelve thousand clergy was ever heard. And if this be not a recognition of this most patent Act, I do not know what Act is valid.

“ I am quite aware that these are mere elementary maxims and trite facts, which every schoolboy of tolerable information ought to know. Unhappily, however, many who are legislators and statesmen have forgotten or neglected them. To judge of the Church of Ireland, and to condemn her upon the precipitate conclusion which some hasty reasoners and superficial readers have formed, is an absolute sin. It is a sin against the Head of the Church, whom in that despised and persecuted portion of His spiritual body they have presumed to condemn. It is an offence against charity, and, to take the very lowest ground, against justice and humanity. I would entreat such men, if these pages should happen to come within their notice, to review the question of the Irish Church but with half the deliberation and diligence which they are compelled to bestow on any question connected with their own private temporal affairs, or with the

secular interests of their country ; and such is the native good sense and honesty of Englishmen, that I am sure no one sincere member of our Church would rise from the task but with a conviction that the Church in Ireland, still established by law, is the ancient Church of St. Patrick ; that no other has any legitimate jurisdiction within that part of the realm ; that she forms an integral part of the British Church ; and that to maintain that integrity, to restore her mutilated frame-work, and her spiritual influence, is a duty to which the Legislature is bound by the solemn compact of the Act of Union, and the Sovereign by the most awful oaths in the presence of Him who is the Head of the Church, the King of Kings, the protector and destroyer of nations, and He to whom vengeance belongeth.

“ It is well for the cause of the Church in Ireland, that the most substantial argument (and shadowy enough it is, after all,) that can be adduced against her, is one perfectly novel, gratuitous, and uncatholic, which must involve England equally with herself. I allude of course to the recent assertions, that in 1615, the Irish Synod committed itself to *heretical* Articles ; that these Articles bind her still, and that England, by uniting herself in close intercommunion with Ireland, has been a partaker of her sin. It is thus fairly conceded, that the intercommunion is perfect, as it undoubtedly always has been. The assertions, however, are too contemptible to deserve a detailed notice. The Articles of 1615 were certainly strongly Calvinistic ; but the charge of their being heretical, is as new as it is untenable. The Articles are obviously, as Mr. Palmer

remarks, based upon St. Augustine's doctrine. No article of the faith is impugned, nothing is taught, (however defective or redundant the peculiar statements may be considered in themselves) which the ancient Church would have considered as hindering Catholic communion. The *onus probandi* rests of course with those innovators who would make a definition, hitherto unknown, of heresy. If these Articles be heretical, *à fortiori* must the peculiar tenets of Romanism. Parity of reasoning must at least concede this. But though the temporary existence of a separate set of Articles for the two Churches was considered, during the term of their operation, as a thing extremely inconvenient, and wrong in itself, no English Churchman ever dreamed that the Irish Church of that day had cut herself off from Catholic communion. No English or Irish divine whatever has, up to the last year or two, maintained this. No one deserving the name of a divine, durst maintain it now. Let us look upon the perfect religious communion between both countries throughout the sixteenth century, and recall the names of Ussher, Bramhall, and Laud, and these very names ought to be an answer sufficient for any real English Churchman. As for the Articles of 1615 binding Irish Churchmen still, the idea is ridiculous. I will venture to say that not one man out of a hundred (and this is a large allowance,) who has received Orders in England or Ireland since the Restoration, has read these Articles; and that not a single individual, ordained in Ireland, has considered them as authoritative in any way. In the University of Dublin, the XXXIX Articles of the Church of England have always

formed an indispensable subject for the Divinity lectures, which candidates for Orders must attend. In the course of these lectures, I do not recollect the slightest allusion having ever been made to the Irish Articles. They were *ipso facto* annulled by the adoption of the English Articles, in 1634. So the Church has ever practically held: the contrary opinion of one or two Bishops of that time has been alleged, though not proved. But the private judgment of a few men could never overrule the mind of the Church, which on this point has been as practically explicit as it is possible to imagine.

“As for the union of these two branches of the Anglican Church, it is as perfect as total accordance in religious doctrine, and legal sanction, can make it. It is quite a different thing to assert, that the spirit of the legislative enactment has been practically carried out. The simple fact is, that the very reverse has been the case. Towards a perfect union, there ought to be a perfect reciprocity; but the ‘reciprocity has been all on one side,’ to use an expression, which, like all genuine Irish blunders, has a witty and real significance. By those to whom the prosperity of the United Church is dear, it ought to be considered dishonest to disguise this fact. And it is no wonder that those who know well the trials and hardships which the Irish clergy have with such exemplary patience undergone, who have witnessed the systematic discouragement, which has been, with very few exceptions, given to native genius, learning, and piety, and the total disregard shewn to the solemn Union of the two countries, it is no wonder that those who feel all this should

give expression to a righteous indignation. It would argue but sorry Churchmanship, and a callous heart, to be altogether silent.

“ Believe me to be,

“ My dear Sir,

“ Yours very sincerely,

“ A. J. STEPHENS, ESQ.”

“ JOHN JEBB.

The foregoing communications have been selected by the Editor from many which he has received upon these questions; and he will only observe in conclusion, that the Church in Ireland should always bear in remembrance, that under the Acts for the Union of Great Britain and Ireland, the Church in England and the Church in Ireland are *one* and *indivisible*,—consequently no change in the “doctrine, worship, discipline,” or “government” of the United Church of England and Ireland can be legally made by the Church in England without the express assent of the Church in Ireland.

61, *Chancery Lane*,
July 20, 1850.

APPENDIX.

(Referred to by Archdeacon Stopford, ante, lxiii, lxiv, lxv, lxvii, lxviii.)

I.

ENQUIRY INTO THE PROCEEDINGS OF CONVOCATION IN 1634.

“The Records of the Irish Convocation of 1634 have been lost long since. The Convocation of 1703 state that ‘they have with the utmost care and diligence searched into all the remains of Convocations now left in this kingdom,’ and they could find none earlier than 1639. Those of 1634 were very likely to be destroyed in the great Rebellion. Yet we have enough to correct the mistakes which have prevailed respecting it, chiefly from following one account only, and that the least worthy.

“We have accounts from four persons actually engaged in the transaction.

“1st. From Archbishop Usher himself, in two letters. He is very brief, and relates no facts.

“2nd. From Dean Bernard, who was a Member of the Lower House; giving a part of what was done in the Lower House, and suppressing the rest of the same transaction, as well as all that was done in the Upper House.

“3rd. A statement in answer from Bishop Bramhall, who acted a principal part in the Upper House.

“4th. A statement from Lord Deputy Strafford, giving that part of the transaction in the Lower House which Dean Bernard omits.

“We have also a statement from Bishop Vesey, in his Life of Bramhall, derived from Archbishop Price, who had been a Member of the Lower House in 1634.

“And another from Dr. Parr, derived from Bernard and from hearsay. This will be noticed in this Appendix, II.*

* Post, cx.

“To begin with Bernard and Bramhall. Let us consider first the character of the witnesses.

“We meet Dr. Bernard first as the friend and follower of Usher. Next as the Dean and opponent of Bishop Bedell;—the only man in that disordered diocese who, from corrupt and personal motives, and relying on his influence with Usher, had the face to resist the reforming of pluralities, of which the Bishop set so noble an example. Next, we meet the Dean as Chaplain to Oliver Cromwell; and again, after the Restoration, a beneficed Clergyman in the Church of England. As a historian, we find him guilty of gross suppression of truth and distortion of fact; yet flippant and confident in assertion; reminding us of the prayer put up for him by his apostolic Bishop, ‘God make him an humble and modest man.’

“Against his assertions we have the statement of the upright and consistent Bramhall; a statement expressed with forcible gravity and moderation, and confirmed by an appeal to authentic documents for every fact related; an appeal never answered by his opponent.

“Dr. Bernard’s statement is contained in a little book published by him in 1657, after Usher’s death, called ‘The Judgment of the late Archbishop of Armagh,’ in which Bernard is thought by Usher’s friends to have shown but little judgment of his own.* It is in the form of a commentary or confirmation of a letter of Usher’s, which he gives, and is as follows: ‘But for the confirmation of what is here affirmed by the Primate, that the Articles of Ireland were not called in, though his above mentioned letter is sufficient to all uninterested persons, yet, for the reader’s more full satisfaction, I shall give you a brief narrative *of the whole matter*, being then a Member of that Convocation.

“‘*First*, in the House of the Clergy, which was then in the Cathedral of St. Patrick, Dublin, there was a motion made

* ‘Published (though, perhaps, not so prudently, with those private reflections) by Dr. Bernard.’ ‘A Vindication of Primate Usher,’ by his grandson, James Tyrrell.

for the reception anew of the Articles of Ireland, and all unanimous were for the affirmative, except two, who went out. Another time, the whole House of the Clergy being called into the quire, where the Bishops sat, and the same thing again propounded to them, they all stuck to their former vote excepting seven. *The intent of the whole Clergy being by this sufficiently understood, and it appearing that there was no need of any such confirmation*, having been An. 1615 fully and formally established (viz., signed by Archbishop Jones, Chancellor of Ireland, by the Prolocutor of the House of the Clergy, in their names, and signed by the then Lord Deputy Chichester, by order from King James in his name), *that motion was no more repeated*, only the Primate was consulted with concerning the approving and receiving of the Articles of England *also*, to which he readily consented, there being no substantial difference between them, which he had subscribed himself voluntarily long before in England, and conceiving it to be without any prejudice to the other. Hereupon, the first Canon (*being all that was done in relation to them**) was drawn up, the Primate *approved it, and proposed it himself* (as President of the Synod) in the House of the Bishops, commended it to the House of the Clergy, where, by his motion, many assented the more readily, they all gave their votes man by man, excepting one person, who suspended his, out of the suspicion that some person might make that construction which is the observator's (Dr. Heylin's) conclusion.'

"As soon as this came to Bishop Bramhall's knowledge, he immediately and professedly answered it as follows, in a postscript to his 'Discourse on the Sabbath.'

"'It is true that in the first Convocation after the Earl of Strafford coming to the sword in Ireland, the question was calmly debated in the House of the Bishops, concerning the English and Irish Articles, *whether of them were fitter* in point of uncontroverted truth and unity and uniformity, and pruden-

* * Was the imposition of subscription to the English Articles by Canon 32, which had never been done for the Irish Articles, nothing!

tial compliance with tender consciences, to be imposed upon the Irish Clergy. *This was done before it was once moved in the House of the Clerks.* All which being acted in another assembly, might well be unknown to the Dean (Bernard). Neither it was first proposed by my Lord Primate, but in truth opposed by him, and with him joined Dr. Martin*, Bishop of Meath, not out of any disaffection in either of them to the English Articles, as I judge, but out of love to the Irish. The truth and untruth whereof were not so much as questioned then, *but the authority, whether of them should be acknowledged for the future to be the Articles of the Church of Ireland,* and the public standard and seal of our Irish doctrine.

“ ‘ *There were no thoughts of two distinct standards at that time.* And if any Bishop had been known to have required any man to subscribe to the Irish Articles after the English were received and authorized under the Great Seal of Ireland, *he would have been called to an account for it.*

“ ‘ I do not remember any more but two that spake in favour of the Irish Articles at that time. If there were any, they were very few, and did it very faintly. As for Dr. Bedell, Bishop of Kilmore, I did not take him to be so much of a friend to the Irish Articles, though he did use them, and must have used them at that time when the Dean saith he examined Mr. Price in the Irish Articles, for *then* they were in force and authority, *then* the English Articles were not yet introduced into Ireland. And *after a full and free discussion,* it was resolved *by the very much greater part of the votes* for the Articles of England. . . .

“ ‘ No man can imagine that this change could be made without some sort of reluctance on the part of some (very few) Bishops, who perhaps had had a hand in framing the Irish

“ * This Bishop Martin was Provost of Trinity College, Dublin, after the sequestration of the sees. An order being issued by the Parliamentary Commissioners in 1647 forbidding the use of the Liturgy in Dublin, Bishop Martin refused to obey it, and continued to use the Liturgy in the College Chapel till his death in 1650. He is said to have been the last man who publicly used that Liturgy in Ireland in the great Rebellion.

Articles; rather out of a tender resentment for the honour of their Church, lest another Church should seem to give laws to them, than out of an opinion of the necessity of those Articles. *But concluded it was*, and a precedent found of an ancient Synod at Cashel, which had decreed the conformity of the Irish Church to the customs of the Church of England.* And my Lord Primate himself, being President of the Convocation, did send for the Prolocutor of the House of the Clergy, and declare unto them the votes of the Bishops, and move them to assent thereunto, which they did accordingly. *All which the Acts and Records of that Convocation do sufficiently testify.*

“ ‘I was the man who acquainted the Earl of Strafford with what the Convocation had done, which he thankfully accepted, and readily ratified. Neither do I remember that his Lordship had any further hand in the change of the Articles, yet was I the only man employed from him to the Convocation, and from the Convocation to him.’

“ Now to examine Dean Bernard’s account: ‘I shall give you a brief narrative of the whole matter. . . . *First*, in the House of the Clergy;’ so the matter *originated* in that House, in a motion to confirm the Irish Articles. To this Bishop Bramhall answers that the question, Which of the two sets of Articles should be adopted as the *sole standard*, had been already ‘calmly debated’ in the House of the Bishops; and ‘after a full and free discussion, it was resolved by the very much greater part of the votes for the Articles of England,’ and ‘this was done before it was once moved in the House of the Clerks.’ The vote of the Lower House was not, therefore, as Bernard says, a step originating with themselves. It was an attempt to oppose and overthrow what their Bishops had already done. It is true, Bishop Bramhall courteously supposes that the previous vote of the Bishops may have been unknown to the Dean. It is not very easy to believe that it

* ‘Itaque omnia Divina ad instar Sacrosanctæ Ecclesiæ, juxta quod Anglicana observat Ecclesia, in omnibus partibus ecclesiæ, a modo tractentur.’ Giraldus Cambrensis, Hib. Exp., c. 34. Labbe et Cossart. Tom. X. 1456.

could be so. The motion in the Lower House to confirm those Articles originated in something:* in what so probably as in a previous vote of the Bishops to adopt the English, to their exclusion? But it is clear that the second vote of the Lower House, related by the Dean, was in direct opposition to the vote of the Bishops: 'Another time, the whole House of the Clergy being called into the quire, where the Bishops sat;' for what were they called in? Of course to receive some communication; and of what nature? The next sentence helps us to conjecture: 'The same thing again propounded to them (apparently after their return to their own house), they all stuck to their former vote except seven.' *Stuck to their former vote*: then some means had been tried to reason them out of it: clearly they were summoned to be informed of the resolution to which the Bishops had come, and to hear the reasons that should induce them to comply. Here, then, the two Houses of Convocation were directly at issue, a fact which by no means appears in Dean Bernard's 'narrative of the whole matter.' Both Houses, it seems, would agree to 'receive' the English Articles, but the Upper House voted to adopt the English, excluding the Irish; the Lower House to confirm the Irish, while receiving the English. The question now is, Which vote was carried out by a Canon? And here we should remember the practice of Convocation:† there was first a debate on the motion made; and when determined by a vote, a Canon was subsequently drawn up and passed to carry out that vote.

* "If the vote of the Lower House did not originate from the vote of the Bishops to exclude the Irish Articles in favour of the English, it could only have originated from the consciousness that the Irish Articles had no legal sanction, and needed to be legally confirmed.

† "The Doctor (Heylin) having been an ancient member of Convocation, could not but know that all articles, after they are debated, are proposed by way of question to the President and Prolocutor of either House, and are afterwards ordered to be drawn into form, and put in Latin by some persons whom they appoint for that purpose.' 'A Vindication of Archbishop Usher,' by his grandson James Tyrrell. Elrington's 'Usher,' vol. i., Appendix vii., p. clxxxi. Mr. Tyrrell's object in this passage is to prove that Usher was not personally responsible for the Irish Articles: he goes on thus—'Though,

Now what were the subsequent proceedings upon these opposite votes of the Upper and Lower Houses, and which of them passed into a law?

“The answer which we collect from Dean Bernard’s ‘narrative of the whole matter’ is as follows: ‘The intent of the whole clergy being by this (vote) sufficiently understood, and it appearing that there was no need of any such confirmation that motion was no more repeated, only the Primate was consulted with concerning the approving and receiving of the Articles of England also, to which he readily consented Hereupon the first canon . . . was drawn up, the Primate approved it and proposed it himself in the House of the Bishops,’ &c.

“Who would not gather from this that the Canon was drawn up to carry out the view of the Lower House as expressed in their vote? Yet the Dean has not positively asserted this; but this much at least we must conclude from his narrative, ‘the intent of the Clergy being sufficiently understood (by their votes), that motion was no more repeated;’ that is, the Lower House by their votes had succeeded in their object; and their own judgment led them not to proceed to further and unnecessary measures to confirm the Articles of 1615; but the continuance of those Articles being thus provided for and secured, they concurred in a Canon for receiving the English along with the Irish.

“It is not easy to imagine a grosser suppression of truth, or a falsier statement of facts. The Lower House did *not* feel that their votes had been successful: they *did* take further proceedings upon the motion to confirm the Irish Articles; and they stopped those proceedings, not when they felt that they had succeeded, but when they felt that they had utterly failed to carry out their vote by a Canon.

perhaps, they might not be themselves in all points of the same opinion with those articles they are so ordered to draw up; and that Dr. Usher did not hold all those Articles of Ireland in the same sense as they are there laid down appears from what the Doctor himself tells us in this pamphlet.’

“We must refer to Lord Strafford’s letter to Archbishop Laud to complete the Dean’s ‘narrative of the whole matter.’ ‘At length, I got a little time, and that most happily too, informed myself of the state of those affairs, and found that the Lower House of Convocation had appointed a select committee to consider the Canons of the Church of England; that they did proceed in the examination without conferring at all with their Bishops; that they had gone through the Book of Canons, and noted in the margin such as they allowed with an *A*, and on others they had entered a *D*, which stood for deliberandum; that into the fifth Article (*Canon* it should be) they had brought the Articles of Ireland, to be allowed and received under pain of excommunication; and that they had drawn up their Canons into a body, and were ready that afternoon to make report in the Convocation.’ This was subsequent to the votes related by Bernard; for Lord Strafford immediately forbid the Prolocutor to put any further question about the Articles of Ireland; and it is evident that this Committee had instructions to prepare a Canon for carrying out in the usual way the vote of the House for confirming the Irish Articles. And in an MS. in the Library of Trinity College, Dublin, I have found a copy of that Canon, which has not hitherto been published,* ‘Those which shall affirm any of the Articles agreed on by the Clergy of Ireland at Dublin, 1615, or any of the XXXIX. concluded of in the Convocation at London, 1562, and received by the Convocation at Dublin, 1634, to be in any part superstitious, or such as may not with a good conscience be received and allowed, shall be excommunicated, and not restored but by the Archbishop.’ Here then we see that a Canon was actually drawn up to give effect to the votes of the Lower House for confirming the Articles of 1615. Lord Strafford tells us that he himself drew up our present Canon; that he drew it to carry out the vote of the Upper House, and not as receding from that vote, or making any compromise with the Lower House, is clear from this, that his Canon precisely

“* See Appendix, IV. (post, cxviii).

answers to the description which he himself (before the Convocation had done anything in the matter) had propounded to Archbishop Laud as his plan 'to bring upon this Clergy the Articles of England, and *silence* those of Ireland,' viz., 'to have the Articles of England received in *ipsissimis verbis*, and leave the other as no way concerned, neither affirmed nor denied.' This they took to be effectual in law for silencing the Irish Articles. It was in pursuance of this plan that it had been debated and voted on in the Bishops' House 'whether of them should be acknowledged for the future to be the Articles of the Church of Ireland.' Now since the Canon drawn up by Strafford is the same that was designed before that debate was taken, it is clear that the Canon was not intended as a receding from that vote.

"We saw above that the two Houses were at issue by opposite votes: we now see that two Canons were prepared, the one to give effect to the vote of the Lower House, the other to give effect to the vote of the Upper House. The question is now reduced to this, Which of them passed? Lord Strafford's account is as follows: 'I instantly sent for Dean Andrews (the Chairman of that Committee) . . . requiring him to bring along the aforesaid Book of Canons, so noted in the margin, together with the Draft he was to present that afternoon to the House . . . when I came to open the book . . . I said he should leave the book and the Draft with me, and that I did command him upon his allegiance he should report nothing to the House from that Committee till he heard again from me.' Lord Strafford having summoned that Committee to attend him next day, in presence of some of the Bishops, thus addressed them: 'I publicly told them how unlike Clergymen that owed canonical obedience to their Bishops (does not this refer to their wilful opposition to the Bishops' vote?) they had proceeded in their Committee: how unheard a part it was for a few petty Clerks to presume to make Articles of faith without the privity or consent of State or Bishops.' And he thus relates the subsequent proceedings:

‘First, then, I required Dean Andrews, as formerly, that he should report nothing from the Committee to the House.

“ ‘Secondly, I enjoined Dean Leslie, their Prolocutor, that in case any of the Committee should propound any question herein, yet that he should not put it, but break up the sitting for that time, and acquaint me withal.

“ ‘Thirdly, that he should put no question at all touching the receiving or not of the Articles of the Church of Ireland.

“ ‘Fourthly, that he should put the question for allowing and receiving the Articles of England, wherein he was by name and in writing to take their votes, barely content or not content, without admitting any other discourse at all, for I would not endure that the Articles of the Church of England should be disputed.’

“In thus proceeding, Lord Strafford was simply vindicating the law which they had violated. They had no right to *originate* Canons without the consent of the Bishops, and neither House had any right to treat of a Canon for confirming and extending the authority of the Articles of 1615 without license from the Crown, which they certainly had not.* The only part of Lord Strafford’s orders that may seem liable to any objection is the command that no further discourse should be allowed; but considering that the subject had been already debated, and that they had so abused their liberty as very probably to have already brought themselves in danger of a præmunire, this does not seem very harsh.

“Here, then, we see that the vote of the Lower House was rendered of no effect by the defeat of the Canon prepared to carry it out. That Canon passed neither House. Such was the end of that transaction, of which Dean Bernard says, ‘The intent of the whole clergy being by this sufficiently understood, and it appearing that there was no need of any such confirmation . . . that motion was no more repeated, only the Primate was consulted with concerning the approving and

“* That this was the law of Convocation in Ireland may be seen in this Appendix, III. (post, cxvi.)

receiving of the Articles of England *also!*' What credit can be given to so unscrupulous a partisan?

"Now to return to the Upper House; we have seen that a Canon was drawn up by Lord Strafford to carry out the vote of that House; that the effect of the Canon was then well understood we see in Lord Strafford's statement of what was done concerning it when the Canon of the Lower House was defeated; 'And finally, *because there should be no question* in the Canon that was thus to be voted, I did desire my Lord Primate would be pleased to frame it, and after I had perused it, I would send the Prolocutor a Draft of the Canon to be propounded inclosed in a letter of my own. . . . The Primate accordingly framed a Canon, a copy whereof you have here, which I not so well approving, drew up one myself, more after the words of the Canon of England, which I held best for me to keep as close to as I could, and then sent it to my Lord. His Grace came instantly to me, and told me he feared *the Canon would never pass in such form* as I had made it; but he was hopeful as he had drawn it, it might: besought me, therefore, to think a little better of it I told his Lordship I was resolved to put it to them in those very words which accordingly that afternoon was unanimously voted, first with the Bishops, and then with the rest of the Clergy, excepting one man.'

"Here we see that there was no compromise. Usher, indeed, proposed a Canon which might seem to the Lower House to leave their votes untouched; but Lord Strafford would not hear of it, and insisted on proposing such a Canon as he had at first designed to silence the Articles of Ireland; in preparation for which the Bishops' vote, to have the English Articles only, had been had; and which Usher now thought it impossible that the Lower House should pass after the votes they had come to. Yet pass both Houses it did.

"Can we now have any doubt whether the vote of the Lower House or of the Upper House passed into a law?

"I know of nothing that can be said against the perfect success of the Upper House, except that Usher did afterwards

maintain that the Canon had not set aside the Irish Articles.* We should therefore examine his share in the transaction more closely. His account is very brief: he throws no light at all on the facts, but only gives his opinion of the effect. In a letter to Dr. Ward, dated Sept. 15, 1635, he says, ‘The Articles of religion agreed upon in our former Synod, anno 1615, we let stand as they did before. But for the manifesting our agreement with the Church of England, we have received and approved your Articles also, concluded in the year 1562, as you may see in the first of our Canons.’ In a letter published in 1657, in Bernard’s ‘Judgment,’ &c., without date, but evidently written on the appearance of Dr. Heylin’s ‘History of the Sabbath’ (1636), he says, ‘The truth is that the House of Convocation, in the beginning of their Canons “for the manifestation of their agreement with the Church of England, in the confession of the same Christian faith, and the doctrine of the Sacraments,” as they themselves profess, and for no other end in the world, did receive and approve of the Articles of England.’

“The difference between Strafford and Usher is upon the construction and effect of the Canon, not upon facts. Lord Strafford thought it would ‘silence’ the Articles of Ireland; Usher thought it did not. Now the force of Usher’s opinion is very much weakened by this—that when that Canon was first proposed to him by Lord Strafford, he thought it impossible that it could be passed by a House resolved to ‘let the Articles of 1615 stand as they did before;’ and he did his utmost to procure a Canon that would have such an effect. It was not till he saw that this Canon

“* It is quite possible, and I think very probable, that Usher may have thought that the Irish Articles had never been legally confirmed. He says no more than that Lord Strafford’s Canon left them ‘as they were before.’ Now as they were before, though not legally confirmed, the Bishops did actually use them; and Usher’s opinion probably was that the Bishops would still have the power of using them as before. But he forgot that whereas the Church had before given no direction about subscriptions, she had now, in Canon 32, defined what subscriptions should be imposed, no longer leaving the matter in each Bishop’s judgment.

did pass, that he tried to persuade himself that it could bear this construction, which he knew was contrary to the avowed intention of its propounders: and therefore he appeals only to the terms of the Canon, and not, as Bishop Bramhall did, to facts. And the tone of his answer to Heylin, showing a feeling of annoyance and irritation unlike his usual style, persuades me that his manner of proceeding did not fully satisfy himself.

“Whether Archbishop Usher continued to hold this opinion at a later period than 1636 we are not told. But we shall see in the next paper of this Appendix that he altered the practice of subscription to both Articles, which he is said to have adopted in accordance with that opinion. If he gave up that practice before his letter upon Heylin’s ‘History of the Sabbath,’ in 1636, then the opinion, for a time at least, survived the practice; but if, as I think most probable, he abandoned the practice after writing that letter, then it is very probable that the opinion fell along with it. It is remarkable that Bernard, writing in 1657, could bring no later testimony from the Archbishop than a letter written in 1636. It is no less remarkable that Dr. Parr, his Chaplain and most intimate attendant from 1643 to 1656, while most earnest to prove that Usher had *always* maintained those Articles, and had taken subscriptions to them as long as subscriptions were taken, could not say that he had ever heard Usher speak of the authority of those Articles. He has actually to refer to Bernard for Usher’s opinion upon them! * Did Archbishop Usher preserve a total silence upon those Articles even with his most intimate friends, from 1636 to his death, in 1656? Then had he not discovered that those Articles themselves had indeed been ‘silenced’?

“Lord Strafford complains, and I think with some reason, that Usher had not been as open with him as he should, ‘and certainly could have been content I had been surprized.’ But if Lord Strafford’s printed letter be correct, it would be difficult to excuse Archbishop Usher from a charge of wilful de-

* * See this Appendix, II. (post, ex.)

ception. In his letter to Laud, Dec. 16, 1634, Lord Strafford says, 'In a former letter of mine, I mentioned a way propounded *by* my Lord Primate how to bring upon this Clergy the Articles of England, and silence those of Ireland, without noise, as it were *aliud agens*, which he was confident would pass among them.' We have not that former letter, but we know that the plan proposed in it was precisely that which Strafford afterwards carried into effect, for we have Laud's answer to that former letter, in which he says, 'Whereas you propose to have the Articles of England received *in ipsissimis verbis*, and leave the other as no way concerned, neither affirmed nor denied, you are certainly right.' Now, if the plan of such a Canon had actually been propounded by Usher, for the very purpose of silencing the Irish Articles, and if after precisely such a Canon had been passed, he had maintained in private letters to his friends that the Irish Articles were let stand as they did before, he would have been practising a grosser deception than that which is sometimes erroneously supposed to have been practised upon him. With real pleasure I have found evidence which entirely clears his honoured name from such a stain. I have found, in the MSS. Library of Trinity College, Dublin, a MS. copy of Strafford's printed letter to Laud, taken from the original at Wentworth, which runs thus: 'In a former letter I mentioned a way propounded *to* (not *by*) my Lord Primate how to bring upon their clergy the Articles of England, and silence those of Ireland, &c., which he was confident would pass among them.' That this reading is right is clear, from what Laud replied to that former letter: 'I knew how you would find my Lord Primate affected to the Articles of Ireland: but I am glad the trouble that hath been in it will end there, without advertizing of it over to us.' According to this reading, Usher did no more than say that he thought such a Canon could be passed, but it is evident that he never liked it; and when the matter came to be debated in the Bishops' House, and it was openly discussed which of the two codes of Articles should be adopted

as the sole standard of the Irish Church for the future, he voted in the minority; and when the Lower House attempted a counter-movement by their votes and Committee, he remained silent, and gave the Lord Deputy no warning, until the Committee were ready to lay their Canons before the House that very evening; and then he merely said that he ‘grew fearful he should *not be able to effect it.*’ Lord Strafford having ‘relied upon that former judgment of his’ (that he was confident such a Canon would pass), justly complained of this, but adds an apology equally honourable to them both: ‘but he is so learned a Prelate, and so good a man, as I do beseech your Grace it may never be imputed to him.’

“We see now the absurdity of the popular opinion, originating, I think, with Dr. Heylin, that Usher had been deceived and outwitted by Strafford: certainly no man ever was more openly dealt with. He was told from the first what the plan was, and its object: there was certainly no concealment of the object in the debate in the Upper House, when he voted against it; and when he drew up a canon according to his own views, Lord Strafford rejected it, and insisted on his original plan. If Usher was deceived, he deceived himself, by persuading himself that the canon would not have the effect which its promoters avowed; and if any members of the Lower House were deceived, there can be little doubt that it arose from their trusting to Usher’s opinion, expressed to them in some private conference.

“And this brings us to Bishop Vesey’s account of the transaction in his ‘Life of Bramhall,’ which requires notice, chiefly because I think he has unwittingly done an injury to the candour and honesty of the great man whose life he was writing. He represents Bishop Bramhall as arguing thus in Convocation: ‘But for the Confirmation of the Articles of 1615, he knew not what they meant by it, and wished the propounder to consider whether such an act would not, instead of ratifying what was desired, rather tend to the diminution of that authority by which they were enacted, and seem to question the

value of that synod, and consequently of this: for that this had no more power than that, and therefore could add no moment, but by so doing might help to enervate both. By this prudent dressing of the objection he avoided the blow he most feared, and therefore again earnestly pressed the receiving of the English Articles, which were at last admitted, whereupon immediately drawing up a Canon, and proposing it, it passed immediately.' On this, Dr. Elrington very justly observes, in his 'Life of Usher, 'The mode which Bishop Vesey describes of dressing the objection would not reflect much credit upon the talents or honesty of Bishop Bramhall.' The weight of this evidence is indeed very small: it was not written until more than forty years after the event—a long time after to report a speech. The writer did not hear the speech himself; neither did the person from whose oral account the writer professes to have it. This was Archbishop Price, who, in 1634, was Archdeacon of Kilmore, and therefore a member of the Lower House; and the information was evidently incorrect, for Bramhall is represented as drawing up a Canon himself immediately upon the debate, whereas we know that several days must have intervened, and the Canon was neither drawn, nor proposed by Bramhall. And further, it was not possible that Bishop Bramhall should have so answered such an objection in debate in Convocation, for there was no proposal in the Upper House to confirm the Irish Articles. Usher could not have proposed it there, without grossly deceiving Lord Strafford; and it is clear, from Bishop Bramhall's statement, that the minority in that House followed Usher's guidance. They refused to concur in an express vote for setting aside the Irish Articles, but they made no proposal to confirm them. That motion was made in the Lower House only, where a Bishop could not have debated it, or 'dressed the objection.' There can be but one explanation of this story. Archbishop Usher, when unable to oppose Lord Strafford's Canon, no doubt communicated to Bernard and other members of the Lower House his construction of it. This opinion of Usher, being very favour-

able to its passing the Lower House, those who gave Bishop Bramhall the credit of getting the Canon passed, would naturally give him credit for thus persuading Usher, and so the story would spread: but we have seen that Usher's persuasion was his own.

“Having thus traced the opposite parts taken by Archbishop Usher and Bishop Bramhall (as he then was) in this important transaction, it is interesting to learn the relations that subsisted between two such men, so opposed to each other: and it is well calculated to moderate our present contests. As far as it could be so with such minds, they were engaged in opposite parties, of which they were respectively the worthiest of any whom the English and Irish Churches have produced, to be the exponents and the leaders.

“To judge by present strifes, we should expect to find them almost as wide asunder as Arius and Athanasius: but how greatly should we be mistaken. Bishop Bramhall's ‘Discourse on the Sabbath’ was written at the request of a friend who had been disturbed by a controversy which Bramhall had not read. At the conclusion, he had discovered the origin of his task, and he adds a postscript: ‘Christian reader, when I first handled this controversy, I knew nothing at all of the present occasion of it, neither did I dream that any of my friends were engaged in it. Since, I learn, that my learned and most reverend Metropolitan is concerned indirectly in it,—I mean the late Lord Primate of Armagh, under whose pious and moderate government I lived sundry years a bishop in the Province of Ulster, whilst the political* part of the care of that Church did lie heavy on my shoulders. I praise God we were like the candles of the Levitical Temple, looking one towards another,

“* In recovering the property of the Church which had been fraudulently abstracted to an extent which rendered it impossible to provide an efficient ministry.

and all towards the Stem. We had no contention among us, but who should hate contention most, and pursue the peace of the Church with swiftest paces.' He then, in answer to Bernard, who had made himself a party in the controversy by his 'Judgment of the late Archbishop of Armagh,' notices the Convocation of 1634 as already related, and he goes on to notice a slander countenanced by Heylin, who was also a party, that Usher, from an old grudge against Lord Strafford for having outwitted him about the Articles of 1615, had encouraged King Charles to consent to his death. To confute this, Bramhall appeals to the constant friendship which Usher and Strafford had maintained while Strafford continued Lord Deputy, and also to the fact of Lord Strafford 'choosing him to be his ghostly father and spiritual adviser at his death;' and he adds, 'If the honour of a third person were not deeply concerned in it, I could add something more of what passed between them two at that time—whilst my Lord Primate was fitting him for Eternity, and like a light in a watch tower shewing him the dangers that were in the mouth of the harbour, and pointing him out the ready way into the arms of his Saviour,—to evidence to the world the great care of the one, and the great observance of the other, and the great love of them both:' in which beautiful words one knows not which most to admire, the brightness of the light, or the appreciation of its brightness. Bishop Bramhall thus concludes his postscript: 'I have a request to both the antagonists, that they . . . will suffer the ashes of this reverend Prelate to rest in ease, who was an honour to his native country, an ornament to the Reformed Church, a conscionable preacher, and an exemplary pattern of piety.'

"Such were the great men of our opposing parties. 'Nor can any one Church in our day (says Bishop Vesey) boast of the immediate succession of one so famous a Prelate to another.' And being dead they yet speak: now resting together in Abraham's bosom, notwithstanding what they differed in here, they have left us an example that the master minds and

Christian spirits on either side of the chief controversies in our Church, have never exaggerated those differences to the destruction of charity and peace. As from another world, they tell us of a day to come, in which a spirit of love and peace shall be more honoured before the angels of God than the learning of Usher, and the wisdom of Bramhall, and the talents of them both.

“But there is a great gulph between, which we cannot pass: we follow them in their parties, but not in their spirit. So it ever is with great men: the world can copy them in the failings of humanity, but cannot comprehend the virtues by which those failings were redeemed.”

II.

THE IRISH ARTICLES SUBSEQUENT TO 1634.

“It is sometimes assumed, as already proved, that Archbishop Usher and other Bishops continued for seven years or more from 1634 to take subscriptions to the Irish as well as to the English Articles; and that this practice was only put a stop to by the interruption of all subscriptions at the Great Rebellion; but for which that practice might have continued, and even become perpetual. The proof of this is certainly not so plain as to exclude further examination.

“We have two opposite statements on the subject; one from Dr. Heylin, in his *Life of Archbishop Laud*, first printed in 1668; the other from Dr. Parr, printed in 1686.

“Dr. Heylin’s is as follows:—‘which Canon (the first Canon of 1634) was no sooner passed, confirmed, and published, but the Primate and his party saw the danger into which they cast themselves by their inadvertency, and found too late that by their receiving and approving the English Articles, they had abrogated and repealed the Irish. To salve this sore, it concerned them to bestir themselves with their utmost diligence, and so accordingly they did. For first the

Primate and some Bishops of his opinion required subscription to the Articles of both Churches of all such as came to be ordained at the next ordination. *But it went no further than the next.* For if the Papists made it a matter of derision to have three confessions in the three Churches of His Majesty's dominions, how much more matter must it give them of scorn and laughter that there should be two different confessions in the same Church, and both subscribed unto, but as one and the same.' And for this he gives a reference in the margin, 'Judgment of the Lord Primate, p. 121.'

"Dr. Parr maintains that the English Articles were received as agreeing with the Irish, not as setting them aside; and he proceeds, 'and for a farther proof that this was the sense, not only of himself, but of *most of the rest of the Bishops* of that time, *they always at all ordinations* took the subscription of the party ordained to both Articles; the Articles of England not being received *instead*, but *with* those of Ireland (*as Dr. Bernard hath informed us*), which course was continued by the Lord Primate and most part of the Bishops, till the confusion of that Church by the Irish Rebellion.'

"As far as I can discover, all subsequent writers who have taken the one side or the other on this question, have followed one or other of these authorities.

"It should be observed that neither Heylin or Parr* profess to speak of their own knowledge. They both give their authority; and, strange to say, the authority referred to by each of them, for statements so contradictory, is one and the same sentence in a little book published by Dean Bernard soon after Usher's death, called 'The Judgment of the late Archbishop of Armagh.' The passage to which they both refer is as follows: 'The Articles of England are received not *instead* but *with* those of Ireland. And that it was the sense then apprehended, not only by the Primate, but by the other

"* Parr first became acquainted with Usher in England in 1643, and of course could not have been a witness to Usher's practice before the Rebellion.'

Bishops (at least divers of them), appears in this, that afterwards, *at an ordination*, they took the subscription of the party ordained to both Articles.' Such is the original foundation of both versions of the story. I admit that it is ambiguous; but I cannot consider Dr. Parr's construction as conclusive of its meaning.

"For 1st. Had the case been so, as Parr states, it would have been stated in Usher's life-time, and most probably by himself. Dr. Bernard wrote the above as a comment of his own upon a letter written by Usher, which letter he published in the 'Judgment, &c.'* In that letter, Usher is earnest to disprove what Heylin had asserted in his 'History of the Sabbath,' that 'the whole book of the Articles of Ireland is now called in.' Usher says this is a notorious untruth. But he disproves it, not from facts, but from the terms of the Canon. Now every one who has looked at the question since has seen how important the alleged fact of subscription is. If 'the Bishops (at least divers of them),' or, as Parr says, '*the most part of the Bishops*,' did continue to take subscription to the Irish Articles, until the rebellion put an end to all subscriptions, the proof would be conclusive that the majority of the Bishops had not consented to the abrogation of the Irish Articles, but only to accepting the English along with them. Did Usher not see the importance of this fact? Yet he is silent about it. Why? if it were not that he felt that he had himself destroyed that argument. For if the Bishops who at first took subscription to the Irish Articles, did afterwards, on further consideration, abandon the practice of their own accord, and not from external necessity, they showed a feeling that their argument had failed them. Dean Bernard saw the omission, and 'for the confirmation of what is here affirmed by the Primate,' he appealed to the fact of the subscription to the Irish Articles after 1634; but he did it in terms so hesitating and ambiguous, that Dr. Heylin took it to mean that 'it went

* This letter, without Bernard's comment, is given in Usher's Works by Dr. Elrington.

no further than the next' ordination. And even this was not done till after Usher's death. The fact of subscription was never appealed to during his life-time.

"2nd. As soon as Dean Bernard's statement appeared, it was answered and contradicted in almost every particular by Bishop Bramhall himself, in a postscript to his Discourse on the Sabbath. The Dean had affirmed that 'the Primate and the other Bishops (at least divers of them)' had held 'that the Articles of England were received, not instead, but with those of Ireland,' and he proved it by the fact of their taking subscription to both. In answer to this, Bramhall proves that the Bishops had no grounds for thinking so. He says that the question proposed to the Bishops, and 'calmly debated' by them, was 'Whether of them should be acknowledged for the future to be the Articles of the Church of Ireland, and the public standard and seal of our Irish doctrine.' The plan of having both, he says, was not thought of by any one; 'there were no thoughts of two distinct standards at that time.' He thinks that there were but two (Usher and Martin, Bishop of Meath) who 'spoke in favour of the Irish Articles.' The question Which of the two should be the standard in future? was put to the vote and carried 'by the very much greater part of the votes.' 'All which (he says) the Acts and Records of that Convocation do sufficiently testify.' Is it credible that if those records did not bear him out in his assertion that he should not have been convicted?

"To the argument from the fact of subscription, he answers, 'If any Bishop had been known to have required any man to subscribe to the Irish Articles, after the English were received and authorized under the great seal of Ireland, he would have been called to an account for it,'—of course he means by Strafford. Is it credible that if such a practice had been followed by many Bishops for seven years, that Strafford should never have known of it? or that the fact should not now have been brought up to Bramhall? yet we hear no more

of it, till Parr published his version of the story about thirty years after, of which more presently.

“And whereas Bernard, in his ‘Character of Bishop Bedell,’ had claimed him as one of those who supported the Irish Articles, and had offered proof of it in the case of a Mr. Price, who had been examined at ordination in those Articles by Bedell (the only instance specified of which I find any trace,) Bishop Bramhall answers to this, that Price was ordained by Bishop Bedell before 1634, when the Irish Articles had not yet been abolished, nor the English received. ‘As for Dr. Bedell, Bishop of Kilmore, I did not take him to be so much of a friend to the Irish Articles, though he did use them, *and must have used them* at that time when the Dean saith he examined Mr. Price in the Irish Articles, for *then* they were in force and authority, *then* the English Articles were not yet introduced into Ireland.’ The Dean certainly was answered, if ever man was, and he probably felt it, for he does not appear to have made any reply, at least I can find none. And yet this is the story which Dr. Parr dressed up again thirty years after, with some additions of his own, which are impossible to be true. Professing to quote Dean Bernard, and using his very words, he changes ‘the Bishops (at least *divers* of them)’ into ‘*the most part* of the Bishops,’ and ‘at an ordination’ into ‘always at all ordinations;’ and although we should take the latter part of his story, ‘which course was continued by the Lord Primate and most part of the Bishops till the confusion of that Church by the Irish rebellion,’ as not taken from Bernard, yet he gives no other authority for it, and it was then too late (forty-five years after the event) to give assertions without proofs, of things of which he had no personal knowledge, especially when the thing asserted is clearly impossible: for if, as Bramhall testifies, who was a witness of the fact, ‘the very much greater part’ of the Bishops voted against having the Irish Articles as a standard of doctrine, how can we believe that ‘*the most part* of the Bishops’ continued for seven

years after to use them as a standard? And this latter part of Parr's story is rendered further incredible by the fact, that after 1634, and previous to Lord Strafford's removal, no less than eleven Bishops had been translated or appointed by Strafford; add to these three others appointed by Strafford previous to 1634, and we have, before the great rebellion, a majority of the bench nominated to their sees by Lord Strafford. And of those who were nominated previous to his time, we know that many must have voted for excluding the Irish Articles, yet we are told by Dr. Parr, without any authority given, that subscription to both Articles 'was continued by the Lord Primate *and most part of the Bishops* till the confusion of that Church by the Irish rebellion.' This story is simply a proof how stories grow.

"We have yet some further evidence in Bishop Vesey's Life of Bramhall. His account is as follows: 'And accordingly some few Bishops required subscription for some time to both confessions, *but it was but for some time*, those of Ireland *in the judgment of all*, and in fair interpretation being plainly antiquated . . . those Articles were therefore *immediately considered as dead*, though kept a little while above ground.' This clearly intimates that it was not from the confusion of the rebellion, but from sober judgment, that those who at first took subscription to the Irish Articles, afterwards discontinued the practice. And this account is not anonymous, like Parr's. Bishop Vesey says he had it from his Metropolitan, the Archbishop of Cashell, who at the period in question was Archdeacon to Bishop Bedell, the only Bishop whom Dean Bernard appears to have claimed by name as a supporter of the Irish Articles. Of course the Archdeacon knew what his Bishop's examination at ordination had been. By a still more remarkable coincidence, this Archbishop of Cashell, who thus destroys the story of subscription to the Irish Articles, was that very Mr. Price whom alone Dean Bernard had alleged by name as an instance of Bedell's use of the Irish Articles. The Archbishop could hardly be ignorant of what Dean Bernard had written of him,

and his statement to Bishop Vesey may well be taken as an answer to it.

“There is yet a further proof, and I think a strong one, that subscription to the Irish Articles was not continued up to the Rebellion. At the Restoration, Bramhall had the care of re-edifying the Church, and providing for her future government. He had then no opposition to contend with: he could do what he would. Had subscription to the Irish Articles along with the English been continued ‘by the most part of the Bishops’, up to the time when the Church was overwhelmed, it is incredible but that he would have provided, when she was arising out of her trance, against the revival of such a practice. We know that the fact had been discussed between him and Dean Bernard only four years before, and he had the Canons of 1634 then carefully considered: we know that he did nothing, and we conclude that he found nothing to be done.

“We may conclude this history of the Irish Articles, with the testimony of Bishop Vesey, written in 1675. ‘*Now they are not only dead and buried, but forgotten also; those of the Church of England being the only Standard of our Communion, and the rule to try the spirits of the prophets, and the principles of such as are admitted into orders and preferments in the Church.*’

III.

“That the proceedings of the Committee of the Lower House in 1634 were in direct violation of the Law of Convocation in Ireland may require some notice; because there never was any ‘Act of Submission’ by the Irish Clergy, like that in England under Henry VIII. The reason of the absence of such an Act of Submission in Ireland is evident. The representatives of the Clergy in Ireland had not then been formed into a separate House: they still continued to sit in the House of Commons, as the representatives of the English Clergy had

done in England some centuries before. It was needless, therefore, to ask for an acknowledgment that the Irish Clergy were summoned by the King's writ.

“The first time that representatives of the Clergy in Ireland sat apart from the Commons was in the Convocation of 1615. We have no existing account of how the change was made. But there can be no doubt that the constitutional laws of Convocation in England became law in Ireland, along with the introduction of the English form of Convocation. For, 1st., the laws of Convocation in England did not *arise* from the Act of Submission, which did not profess to be anything but an acknowledgment of what was previously the Common Law. And, 2nd., the matter is clear from the proceedings of the Irish Convocation of 1703, which are the more valuable as they ‘with the utmost care and diligence searched into all the remains of Convocation now left in this kingdom,’ with the avowed intention to leave a useful precedent for future Convocations. This was one of their Conclusions: ‘Resolved, that the Lower House of Convocation has a right, *in some cases*, to come to separate resolutions, and to print and publish the same.’ That this did not extend to initiating New Canons, of their own authority, is clear from an address from the Lower to the Upper House in that Convocation, in which, after representing some grievances, they say, ‘finding that we have not now the wished-for time and opportunity of making proper application for such laws, *and for such license to make such Canons*, as are necessary for the redress hereof, do with all humility point out to your Lordships as many of those grievances as at present occur to us, and submit them to your Lordships’ consideration, that when opportunity shall serve, what we now offer may, by your Lordships’ prudent application for suitable laws and Her Majesty’s license to make proper Canons, be improved to the advantage of our Church.’

“Such was the course which the Committee of the Lower House in 1634 were bound to adopt, and it clearly was Lord Strafford’s duty to the Crown, to prevent their proceeding in a

course which set aside the authority both of the Bishops and of the Crown.

IV.

“The following is the Canon proposed by the Committee of the Lower House. Though alluded to in Lord Strafford’s letter, it has never been published. I found it in an MS. in the Library of Trinity College, Dublin, entitled ‘Dean Andrews; his deliberations about the Canons of England and Ireland, examined.’ At the end is a note, ‘This is a true Copy of the MS. so entitled, now in the Library of the Honourable Mr. Wentworth, of R. G. Wentworth, Woodhouse in Yorkshire.’

“ ‘Canon 5, Hib. MS.

“ ‘Those which shall affirm any of the Articles agreed on by the Clergy of Ireland at Dublin, 1615, or any of the 39 concluded of in the Convocation at London, 1562, and received by the Convocation at Dublin, 1634, to be in any part superstitious, or such as may not with a good conscience be received and allowed, shall be excommunicated and not restored but only by the Archbishop.’

“After this Canon, the following note appears, ‘It would be considered here whether these Articles of Dublin, 1615, agree substantially with those of London, or confirmed equally by the King’s Authority: else I see no reason of establishing them under one penalty.’

“Opposite to the Canon itself is written in the margin, ‘Here the form of Subscribing in the English Canons is changed into receiving and allowing: for what reason I see not, except they suppose men that truly receive and allow would be lothe to Subscribe.’ And in the margin opposite the note that follows the Canon is written, ‘I should think (erroneous) and (such as may not with a good conscience be received and allowed) to differ very little from a tautology.’

“ The whole paper is a commentary on the Report prepared by Dean Andrews’s Committee. Being preserved among Lord Strafford’s papers, it was evidently written *for* him; and there can hardly be a doubt that Bishop Bramhall was the person whom Lord Strafford would employ to examine and comment on that Report; unless, perhaps, Lord Strafford might be thought to have done it himself, which is not so likely.

“ The following is a copy of Lord Strafford’s letter to the Prolocutor of the Lower House, taken from the same source, and as yet unpublished, though the substance is given by Lord Strafford in his letter to Laud.

“ ‘ Mr. Prolocutor,

“ ‘ I send you here enclosed the form of a Canon to be passed by the votes of the Lower House of Convocation. Which I require you to put to the question for their consents without admitting any debate or other discourse, for I hold it not fit, nor will suffer that the Articles of the Church of England be disputed.

“ ‘ Therefore I expect from you to take only the voices—consenting or dissenting, and to give me a particular account how each man gives his vote.

“ ‘ The time admits no delay, so I further require you to perform the contents of this letter forthwith, and so I rest,

“ ‘ Your good friend,

“ ‘ WENTWORTH.

“ ‘ Dublin Castle,

“ ‘ The 10th of December, 1634.’ ”

“ The Prolocutor was Dean Leslie, afterwards Bishop of Down. He was himself in favour of establishing the English Articles as the sole standard of the Irish Church.”



The form of solemnization of Matrimony

first the Banns of all that are to be married together, must be published in the Church three severall Sundaies or Holy daies in the time of Divine Service, immediately before the sentences for the Offertory; the Curate saying after the accustomed manner,

marriage

I publish the Banns of ~~matrimony~~ betweene M. of — and N. of — If any of you know cause or just impediment, why these two persons should not be joyned together in holy matrimony, ye are to declare it: this is the first (second, or third) time of asking.

And if the persons that are to be married, dwell in divers^s Parishes, the Banns must be asked in both^A Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.

At the day and time appointed for solemniza-

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- l. 7. After "Offertory", a comma altered into the semicolon.
 - l. 9. The 302nd page of the MS. Book has no catch-word.
 - l. 10. The 303rd page of the MS. Book commences with the words "I publish".
 - l. 15. In "time", an "e" altered into the "j".
 - l. 18. After "Parishes", a comma altered into the semicolon.
 - l. 23. In "time", a "y" altered into the "i".

Matrimony

tion of matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours; and there standing together, the man on the right hand, and the woman on the left, the Priest shall say,

Dearely beloved, we are gathered together here in the sight of god, and in the face of this Congregation, to joyn together this man and this woman in holy matrimony, which is an honorable estate instituted of God in the time of mans innocency, signifying vnto vs the mystical vnion that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that hee wrought in Cana of Galilee, and is comended of St Paul to be honorable among all men; and therefore is not by any to be enterprized, nor taken in hand vnadvisedly, lightly, or wantonly, to satisfie men's carnall lusts and appetites, like brute beasts that haue no vnderstanding; but reverently, discreetly, advisedly, soberly, and in the feare of God, duly considering the causes for which matrimony was ordained. first, it was ordained for the Procreation of

-
- 1. 10. In "time", a "y" altered into the "i".
 - 1. 12. In "mystical", an "i" altered into the "y".
 - 1. 13. After "Church", a comma altered into the semicolon.
 - 1. 17. After "men", a comma altered into the semicolon.
 - 1. 24. In "ordained", an "e" altered into the "a".
-

1. 16. Saint Paul.
(524)

Q. Pr.
1. 16. Saint Paul.

Matrimony

Children, to be brought vp in the feare and nurture of the Lord, and to the praise of his holy Name.

300

Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons as haue not the gift of continency, might marry, and keepe themselves vndefiled members of Christs body.

Thirdly, It was ordained for the mutuall society, helpe and comfort that the one ought to haue of the other, both in prosperity and aduersity. Into which holy estate these two persons present come now to be joyned. Therfore if any man can shew any just cause why they may not lawfully be joyned together, let him now speake, or else hereafter for ever hold his peace.

And also speaking to the persons that shall be married, hee shall say,

I require and charge you both (as ye will answer at the dreadful day of Judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joyned together in matri-

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- 1. 4. The 303rd page of the MS. Book has no catch-word.
 - 1. 5. The 304th page of the MS. Book commences with the word "Secondly".
 - 1. 5. In "ordained", an "e" altered into the "a".
 - 1. 10. In "ordained", an "e" altered into the "a".
-

U. Pr.

1. 18. *unto.*

11. 20—22. The Parenthesis-signs omitted.

Q. Pr.

1. 18. *unto.*

Matrimony

mony, ye ^{do} now confesse it. For be ye well assured, that so many as are coupled together otherwise then Gods Word doth allow, are not joyned together by God,—neither is their matrimony lawfull.

At which day of marriage, if any man doe alledge and declare any impediment why they may not be coupled together in matrimony, by Gods Law, or the Laws of this Realm, and will be bound, and sufficient suretyes with him, to the parties, or else put in a caution (to the full value of such charges as the persons to be married doe thereby sustaine) to prove his allegation: Then the — — solemnization must be deferred vntill such time as the truth be tryed. If no impediment be alleadged, then shall the curate say vnto the man,

N. Wilt thou haue this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health? and forsaking all other, keep thee only vnto her, so long as ye both shall live?

301

-
- l. 13. In "doe", the "d" retouched with darker ink.
l. 13. In "sustaine", an "e" altered into the "a".
l. 15. In "time", a "y" altered into the "i".
l. 25. The 304th page of the MS. Book has no catch-word.
-

U. Pr.

- ll. 6—17. Printed in two paragraphs.
l. 18. *M.* Wilt thou.

(526)

Q. Pr.

- ll. 6—17. Printed in two paragraphs.
l. 18. *M.* Wilt thou.

Matrimony

The man shall Answer,

I Will.

Then shall the Priest say vnto the woman.

N. Wilt thou haue this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of — — matrimony? Wilt thou obey him, serve him, love, honour and keep him in sickness and in health, and forsaking all other, keep thee only vnto him, so long as ye both shall live?

The woman shall answer,

I will.

Then shall the Minister say,

Who giveth this woman to be married to this man?

Then shall they give their troth to each other in this manner

The Minister receiving the woman at her fathers or friends hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth.

I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death vs do part, according to Gods holy ordinance; and thereto I plight thee my troth.

1. 1. The 305th page of the MS. Book commences with the word "The".

ll. 16, 17, written in paler ink and in different character from the MS. that immediately precedes and succeeds.

U. Pr.

1. 7. obey him, and serve him,
1. 22. I M. take thee N,

Q. Pr.

1. 7. obey him; and serve him.
1. 22. I M. take thee N.

Matrimony

Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the Minister;

I N. take thee N. to my wedded husband, to haue and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thee my troth.

Then shall they againe loose their hands, and the man shall give vnto the woman a ^ring, laying the same vpon the book, with the accustomed duty to the Priest and Clerk, and the Priest taking the ring, shall deliver it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man holding the ring there, and taught by the Priest, shall say,

302

With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the name of the Father, and of the Son, and of the holy Ghost. Amen.

Then the man leaving the ring vpon the fourth

l. 19. The 305th page of the MS. Book has no catch-word.

l. 20. The 306th page of the MS. Book commences with the word "With".

U. Pr.

l. 5. I N. take thee M.

(528)

Q. Pr.

l. 5. I N. take thee M.

Matrimony

finger of the womans left hand, they shall both kneel downe, — and the Minister shall say,

Let us pray.

O eternal God, creatour and preserver of all mankind, giver of all spiritual grace, the Author of everlasting life; Send thy blessing vpon these thy servants, this man and this woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely performe and keepe the vow and Covenant betwixt them made, (whereof this Ring given and received is a token and pledge) and may ever — remaine in perfect love and peace together, and live — according to thy lawes, through Jesus Christ our Lord. Amen.

Then shall the Priest Joyne their right hands together, and say,

Those whom God hath joyned together, let no man put asunder.

Then shall the Minister speak vnto the people. Forasmuch as N. and N. haue consented together in holy wedlock, and haue witnessed the same before God and this company, and thereto haue given and pledged their troth either to

1. 5. In "creatour", an "r" altered into the "ur".

1. 9. After "name", a comma altered into the semicolon.

1. 25. After "troth", a blot, as if to obliterate a point.

Matrimony

other, and haue declared the same by giving and receiving of a ring, and by ioynning of hands; I pronounce that they be man and wife together, In the Name of the ffather, and of the Son, and of the holy Ghost. Amen.

And the Minister shall addē this blessing.
God the ffather, God the Son, God the holy Ghost blessē, preserve and keepē you; the Lord mercifully with his —

303

fauour

fauour lookē vpon you, and so fill you with all spirituall benediction and Grace, that ye may so live together in this life, that in the world to come ye may haue life everlasting. Amen.

Then the Minister or Clerks going to the Lords table, shall say or sing this psalm following.

Beati omnes.
psal. 128.

Blessed are all they that feare the Lord: and walkē in his ways.

ffor thou shalt eatē the labour of thine hands:

O well is thee, and happy shalt thou beē.

Thy wife shall be as the fruitfull vine: vpon the walls of thy house.

l. 2. After "hands", a comma altered into the semicolon.

l. 8. After "you", a comma altered into the semicolon.

l. 11. The 307th page of the MS. Book commences with the word "fauour".

l. 19. In "ways", "ie" altered into the "y".

U. Pr.

l. 22. thine house.

(530)

Q. Pr.

l. 22. thine house.

Matrimony

Thy children like the Olive-branches: round
about thy table.

Lo, thus shall the man be blessed: that feareth
the Lord.

The Lord from out of Sion shall so bless thee:
that thou shalt see Jerusalem in prosperity all
thy life long; yea, that thou shalt see thy
Childrens Children: and peace vpon Israel.

Glory be to the Father, and to the Son: and to
the holy Ghost;

As it was in the beginning, is now, and ever
shall be: world without end. Amen.

Or this Psalm.

God be mercifull vnto vs, and bless vs: and Deus misereatur
psa. 67. shew vs the light of his countenance, and be
mercifull vnto vs.

That thy way may be knowne vpon earth: thy
saving health among all nations.

Let the people praise thee, O God: yea, let
all the people praise thee.

O Let the ⁿ~~n~~ations rejoice, and be glad: for thou
shalt judge the folk righteously, and govern
the ⁿ~~n~~ations vpon earth.

Let the ⁿ~~n~~ations praise thee, O God: let all the
people praise thee.

l. 14 (margin). The "6" is written upon another figure which it renders undistinguishable.

U. Pr.

Q. Pr.

ll. 9—12. Glory be to the Father, &c.

As it was in the beginning, &c.

l. 11. "Answer." interpolated.

l. 24. yea, let all the.

Matrimony

Then shall the earth bring forth her increase:
and God, even our own God shall give vs his
blessing.

God shall bless vs: and all the ends of the
world shall feare him.

304

Glory be to the Father, and to the Son: and
to the holy Ghost;

As it was in the begining, is now, and ever shall
be: world without end. Amen.

The Psalm ended, and the man and the
woman kneeling before the Lords Table, the
Priest standing at the Table, and turning his
face towards them, shall say,

Lord, haue mercy vpon vs.

Answer.

Christ, haue mercy vpon vs.

Minister.

Lord, haue mercy vpon vs.

Our Father which art in heaven, hallowed be thy
Name. Thy Kingdom come. Thy will be
done in earth, as it is in heaven. Give vs this

1. 6. The 307th page of the MS. Book has no catch-word.

1. 7. The 308th page of the MS. Book commences with the word "Glory".

U. Pr.

Q. Pr.

11. 7—10. Glory be to the Father, &c.

As it was in the beginning, &c.

1. 16. *Ans.*

1. 18. *Min.*

Matrimony

day our daily bread. And forgive vs our trespasses, as we forgive them that trespass against vs. And lead vs not into temptation: but deliver vs from evill. Amen.

Minister.

O Lord, saue thy servant, and thy handmaid;

Answer.

who put their trust in thee.

Minister.

O Lord, send them help from ~~above~~ thy holy place.

Answer.

And evermore defend them.

Minister.

Be vnto them a tower of strength,

Answer.

from the face of their enemy.

Minister.

O Lord, heare our praier.

Answer.

And let our cry come vnto thee.

Minister.

O God of Abraham, God of Isaack, God of

U. Pr.

Q. Pr.

- l. 5. *Min.*
- l. 8. *Ans.*
- l. 10. *Min.*
- l. 13. *Ans.*
- l. 15. *Min.*
- l. 17. *Ans.*
- l. 19. *Min.*
- l. 21. *Ans.*

Matrimony

Jacob, blessē these thy servants, and sow the seed of eternall life in theirē

305

hearts,

hearts, that whatsoever in thy holy Word they shall profitably learnē, they may indeed fulfill the same. Look, O Lord, mercifully vpon them from heaven, and blessē them. And as thou didst send thy blessing vpon Abraham and Sarah, to theirē great comfort; soē vouchsafe to send thy blessing vpon these thy servants, that they obeying thy will, and alway being in safety vnder thy protection, may abide in thy love vnto theirē lives end, through Jesus Christ our Lord. Amen.

This praier next following shall be omitted, where the woman is past child bearing.

O Merciful Lord and heavenly Father, by whose — — gracious gift mankind is increased; Wee beseech thee assist with thy blessing these two persons, that they may both beē fruitful in procreation of children, and also live — — together so long in godly love and honesty, that they may see theirē children Christianly and ver-

- 1. 4. The 309th page of the MS. Book commences with the word "hearts".
- 1. 9. After "comfort", a comma altered into the semicolon.
- 1. 18. In "gift", the "i" inserted in different ink.
- 1. 18. After "increased", a comma altered into the semicolon.

U. Pr.

1. 5. in deed.
(534)

Q. Pr.

1. 5. in deed.

Matrimony

tuously brought vp, to thy praise and honour, through Jesus Christ our Lord. Amen.

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine owne image and similitude) woman should take her begining; and knitting them together, didst teach that it should never be lawfull to put asunder those whom thou by matrimony hast made one: O God, who hast consecrated the state of matrimony to such an excellent mistery, that in it is signified and represented the spirituall marriage and vnyty betwixt Christ and his Church; looke mercifully vpon these thy servants, that both this man may love his wife, according to thy Word (as Christ did love his spouse the Church, who gaue himselfe for it, loving and cherishing it even as his owne flesh) and also that this woman may be loving and amiable, faithfull and obedient to her husband, and in all quietness, sobriety and peace,

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¶ be a follower of holy and godly matrons.

1. 7. After "begining", a comma altered into the semicolon.

1. 23. The 309th page of the MS. Book has no catch-word.

1. 24. The 310th page of the MS. Book commences with "¶ be".

Matrimony

O Lord, blessē them both, and grant them to ~~inherit~~ ^{merit} thy everlasting kingdomē through Jesus Christ our Lord. Amen.

Then shall the Priest say,
Almighty God who at the beginning did create our first parents, Adam and Eve, and did sanctifie and joyn■ them together in marriage; Pourē vpon you the riches of his grace, sanctifie and blessē you, that ye may please him both in body and soule, and live together in holy love, vnto your lives end. Amen.

After which, if there be no Sermon declaring the duties of man and wife, the Minister shall read as followeth.

All ye that are married, or that intend to take the holy estate of matrimony vpon you, hearē what the holy scripture doth say as touching the duty of husbands towards theirē wives, and wives towards theirē husbands.

Ephes .5. 25. St Paul in his Epistle to the Ephesians, the fifth chapter, doth give this comandment to all married men, Husbands, love your wives, even as Christ also loved the Church, and gave himselfe for it, that heē might sanctifie and cleanse it with the washing of water, by the word; that heē might

1. 25. After "word", a comma altered into the semicolon.

U. Pr.

1. 20. Saint Paul.

1. 20. *Eph.* v. 25. The references transferred to the end of the paragraphs.

Q. Pr.

1. 20. Saint Paul.

1. 20. *Ephes.* v. 25. The references transferred to the end of the paragraphs.

Matrimony

present it to himselfe a glorious Church, not hauing spot or wrinkle or any such thing; but that it should be holy and without blemish. So ought men to love their wives as — their owne bodies: He that loveth his wife, loveth himselfe.. For no man ever yet hated his owne flesh, but — — — nourisheth it, and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joyned vnto his wife, and they two shall be one flesh. This is a great mistery; but I speak concerning Christ and the Church. Nevertheless, let every one of you

307

in particular

in particular, soe love his wife, even as himselfe.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that are married, Husbands, love your wives, and be not bitter against them.

Hear also what St Peter the Apostle of Christ, who was himselfe a married man, saith vnto them that are married, ye husbands, dwell with

1. 13. After "mistery", a comma altered into the semicolon.

1. 17. The 311th page of the MS. Book commences with the word "in".

1. 17. In "particular", an "e" altered into the "a".

U. Pr.

1. 22 (margin). 1 *Pet.* iii. 7.

1. 22. Saint Peter.

Q. Pr.

1. 22 (margin). 1 *S. Peter* iii. 7.

1. 22. Saint Peter.

Matrimony

your wives according to knowledge, giving honour unto the wife, as vnto the weaker vessel, and as being heires together of the grace of life, that your praiers be not hindred.

Hetherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives heare and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

^{named} 

Ephe. 5. 22. Saint Paul in the ~~aforementioned~~ Epistle to the Ephesians, teacheth you thus; Wives, submit your selves vnto your owne husbands, as vnto the Lord. For the husband is the head of the wife, even as — Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subiect vnto Christ, so let the wives be to their owne husbands in every thing. And againe he saith, Let the wife see that she reverence her husband.

ⁱⁿ

Col: 3. 18. And ⁱⁿ his Epistle to the Colossians, Saint Paul giveth you this short lesson, Wives, submit your selves vnto your owne — husbands, as it is ~~fit~~ in the Lord.

1 s^t Pet. 3. 1. Saint Peter also doth instruct you very well, thus saying, ye wives be in subjection to your

l. 19. "Colossians", sic orig.

U. Pr.

l. 5. Hitherto.
l. 10 (margin). *Eph.* v. 22.

l. 24. 1 *Pet.* iii. 1.
(538)

Q. Pr.

l. 5. Hitherto.
l. 10 (margin). *Ephes.* v. 22.

l. 21. *Coloss.* iii. 18.
l. 24. 1 *S. Peter* iii. 1.

Matrimony

owne husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with feare. Whose adorning let it not be that outward adorning of plaiting the haire, and of wearing of gold, or of putting on of apparell; but let it be the hidden — man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. for after this manner in the old — time, the holy women also who trusted in God, adorned themselves, being in subiection vnto their owne husbands; even as Sarah

obeyed

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Abraham, calling him Lord; whose daughters ye are as long as ye doe well, and are not afraid with any amazement.

It is convenient that the new married persons should receive the holy Communion at the time of their — marriage, or at the first opportunity after their — marriage.

-
1. 1. After "husbands", a comma altered into the semicolon.
 1. 3. After "wives", a comma altered into the semicolon.
 1. 12. In "time", a "y" altered into the "i".
 1. 16. The 312th page of the MS. Book commences with the word "Abraham", omitting the catch-word given at the foot of the preceding page.
 1. 21. In "time", a "y" altered into the "i".

The Visitation

The order for the visitation of the sick.

When any person is sick, notice shall be given thereof to the Minister of the Parish, who coming into the sick persons house, shall say,

Peace be to this house, and to all that dwell in it.

When hee cometh into the sick mans presence hee shall say, kneeling downe,

Remember not, Lord, our iniquities, nor the iniquities of our fore-fathers. Spare vs, good Lord, Spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for ever.

Answer.

Spare vs, good Lord.

Then the Minister say shall say,

Let vs pray.

Lord, haue mercy vpon vs.

Christ, haue mercy vpon vs.

Lord, haue mercy vpon vs.

Our father which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in — heaven. Give vs this day our daily bread. And forgive vs our trespasses, as wee forgive them that trespass against vs.

U. Pr.

Q. Pr.

l. 18. ¶ Then shall the Minister say.

of the ~~Visitation~~ & Sick.

And lead vs not into temptation: But deliver vs
— from evil. Amen.

Minister.

O Lord, save thy servant;

Answer.

Which putteth his trust in thee.

Minister.

Send him help from thy holy place,

Answer.

And evermore mightily defend him.

Minister.

Let the Enemy haue no advantage of him;

Answer.

Nor the wicked approach to hurt him.

Minister.

Beſe unto him, O Lord, a strong Tower,

Answer.

ffrom the face of his enemy.

Minister.

O Lord heare our praiers.

1. 8. In "thy", an "i" altered into the "y".

1. 9. The 312th page of the MS. Book has no catch-word.

1. 10. The 313th page of the MS. Book commences with the word "Answer."

U. Pr.

Q. Pr.

1. 3. *Min.*
1. 5. *Ans.*
1. 7. *Min.*
1. 10. *Ans.*
1. 12. *Min.*
1. 14. *Ans.*
1. 16. *Min.*
1. 18. *Ans.*
1. 20. *Min.*

of the Visitation &c Sick

Answer.

And let our cry come unto thee.

Minister.

O Lord, lookē downē from heaven, behold, visit, and relieve this thy servant. Look■ vpon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the Enemy, and keepē him in perpetual peace and safety, through Jesus Christ our Lord. Amen.

Hear vs, Almighty and most mercifull God and Saviour; extend thy accustomed goodnessē to this thy servant who is grieved with sickness■. Sanctific, weē beseech thee, this thy fatherly correction to him; that the sense of his weaknessē may addē strength to his faith, and seriousnessē to his repentance. That if it shall beē thy good pleasure to restore him to his former health, hee may lead the residue of his life in thy feare, and to thy glory; or else give him grace soē to take thy visitation, that after this painful■ life ended heē may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

Then shall the Minister exhort the sick person after this formē, or other like.

Dearly beloved, know this, that Almighty god is the Lord of life and death, and of all things

The ~~of the sick~~ Visitation

to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly

that

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that it is Gods visitation. And for what cause soever this sickness is sent vnto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honorable, to the encrease of glory and endless felicity; or else it be sent vnto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly that if you truly repent you of your sinns, and beare your sickness patiently, trusting in Gods mercy, for his deare Son Jesus Christs sake, and render vnto him humble thanks for his fatherly — visitation, submitting your selfe wholly vnto his will, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto everlasting life.

If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.

Take therefore in good part the chastisement of

l. 6. The 314th page of the MS. Book commences with the word "that".

l. 14. After "Father", a comma altered into the semicolon.

The ~~of the sick~~ Visitation

the Lord: for (as S^t Paul saith in the twelfth Chapter to the Hebrewes) whom the Lord loveth he^e chasteneth, and scourgeth every — son^{ne} whom he^e receiveth. If ye endure chastening, God dealeth with you as with sonns; for what son^{ne} is he^e whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sonns. Furthermore we^e have had fathers of our flesh, which corrected us, and we^e gave them reverence: shall we^e not much rather be^e in subiection to the Father of Spirits; and live? For they verily for a few daies chastened vs after their owne pleasure; but he^e for our profit, that we^e might be^e partakers of his holinesse. These words, good Brother, are written in holy Scripture for our comfort and instruction, that we^e should patiently, and with thanksgiving bear our heavenly fathers correction, whensoever by any manner of adversity it shall please his gracious goodnesse to visit vs. And there should be^e no greater comfort to Christian persons, then to be^e made like vnto Christ, by suffering patiently adversities, trowbles, and

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- l. 5. After "sonns", a comma altered into the semicolon.
 l. 14. After "pleasure", a comma altered into the semicolon.
 l. 15. "pertakers", sic orig.
-

U. Pr.

- l. 1. Saint Paul.
 l. 12. unto.

(544)

Q. Pr.

- l. 1. Saint Paul.
 l. 12. unto.

of the ~~visitation~~ Sick.

sicknesses. For hee himselfe went not yp to joy, but first hee

311

suffered

suffered pain; he entred not into his glory before hee was — crucified. So truly our way to eternall joy is to suffer here with Christ; and our ^{oor} d~~oor~~ to enter into eternall life is gladly to dye with Christ; that we may rise againe from death, and dwell with him in everlasting life. Now therefore takeing your — sicknesses, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made vnto God in your baptism. And forasmuch as after — this life there is an account to be given vnto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine your selfe and your estate, both — toward God and man; soe that accusing and condemning your selfe for your owne faults, you may find mercy at our heavenly fathers hand for Christs sake, and not be accused and condemned in that fearfull Judgment. Therefore I shall rehearse to you the Articles of our faith,

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1. 4. The 315th page of the MS. Book commences with the word "suffered".
 1. 6. After "Christ", a comma altered into the semicolon.
 1. 16. In "judged", an "i" altered into the "j".
 1. 17. After "persons", a comma altered into the semicolon.

of the ~~visitation~~ Sick.

that **you** may know whether you doe **believe** as a Christian man should, or no.

Here the Minister shall reherse the Articles^a of the **faith**, saying thus,

Doest thou believe in God the father Almighty,
Maker of heaven and earth?

And in Jesus Christ his only begotten son^b our Lord? and that he^c was conceived by the holy Ghost, borne of the Virgin Mary; that he^c suffered vnder Pontius Pilate, was crucified, — dead and buried; that he^c went downe into hell, and alsoe did rise againe the third day; that he^c ascended into heaven, — and sitteth a^d the right hand of God the **f**ather Almighty, and — from thence shall come againe a^d the end of the world to iudge the quick and the dead?

And dost thou believe in the holy Ghost, the holy Catholick^e Church, the Communion of Saints, the remission of sinns, the resurrection of the flesh, and everlasting life after death?

The sick person shall answer
All this I stedfastly beleive.

Then **312**

l. 11. After "buried", a comma altered into the semicolon.

l. 12. After "day", a comma altered into the semicolon.

The ~~of the sick~~ Visitation

Then shall the Minister examine whether heꝛ
repent him truly of his sinns, and beꝛ in charity
with all the world; exhorting him to forgive from
the bottom of his heart all — persons that
haue offended him, and if he hath offended any
other, to aske them forgiveness; and where he
hath done — iniury or wrong to any man, that
heꝛ make amends to the vttermost of his power.
And if heꝛ haue not before disposed of his goods,
lett him then be admonished to make his will,
and to declare his debts, what heꝛ oweth, and
what is owing vnto him, for the better discharge-
ing of his conscience, and the quietness of his
Executors. But men should often beꝛ put in
remembrance to take order for the setling of
their temporall estates, whilst they are in health.

a

These words before rehersed, may be said
before the Minister begin^a his praier, as shall
see cause.

The Minister should not omi earnestly to
move such sick persons as are of ability, to be
liberall to the poor.

Here shall the sick person be moved to make
special
~~an earnest~~ confession of his sinns, if he feel

1. 1. The 316th page of the MS. Book commences with the word "Then".
1. 3. After "world", a comma altered into the semicolon,

U. Pr.

1. 9. *hath.*
ll. 18, 19. *he shall see cause.*
1. 20. *shall not.*

Q. Pr.

1. 9. *hath.*
ll. 18, 19. *he shall see cause.*
1. 20. *shall not.*

of The ~~Visitation~~ Sick

his conscience trowbled with any weighty matter. After which confession, the Priest shall absolve him (if heꝛ humbly and heartily desire it) after this sort.

Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his Authority committed to me, I absolve thee from all thy sinns, In the name of the ffather, and of the Sonne, and of the holy Ghost. Amen.

And then the Priest shall say the Collect following.

Let us pray.

O most mercifull god, who according to the multitude of thy mercyes, dost so put away the sinns of those who

truly

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truly repent, that thou remembrest them no more; Open thine eye of mercy vpon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most loving father) whatsoever hath been decayed by the fraud and malice of the devil, or by his owne carnall will and frailness; preserve and continue this sick member in the vnity of the

l. 19. The 317th page of the MS. Book commences with the word "truly".

l. 20. After "more", a comma altered into the semicolon.

ll. 22, 23. The parenthesis-signs in pale ink, and evidently inserted after the MS. was written.

U. Pr.

ll. 22, 23. The parentheses omitted.

(548)

Q. Pr.

ll. 22, 23. The parentheses omitted.

Of the ~~Visitation~~ Sick.

Church; consider his contrition, accept his teares, assuage his paine, as shall seeme to thee most expedient for him. And for as much as he putteth his full trust. only in thy mercy, impute not vnto him his former sin~~s~~; but strengthen him with thy blessed Spirit, and when thou art pleased to take him hence, take him vnto thy fauour, through the merits of thy most dearly beloved sonne Jesus Christ our Lord. Amen.

Then shall the Minister say this Psalm.

In thee, O Lord, haue I put my trust, let me In te, Domine, speravi psal: 71. neuer be put to confusion: but rid mee and deliver mee in thy righteousness; incline thine care vnto mee, and save mee.

Be thou my strong hold, wherevnto I may alway resort: thou hast promised me to helpe me, for thou art my house of defence, and my castle. Deliver me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

for thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

haue

Through thee ~~was~~ I beene holden vp euer since

- l. 16. In "alway", a "u" altered into the "w", and the second "a" retouched with darker ink.
 l. 17. After "resort", a period altered into the colon.
 l. 20. In "hand", the "h" retouched with darker ink.
 l. 24. In "holden", the "h" retouched with darker ink.

U. Pr.

Q. Pr.

l. 5. sins.

l. 5. sins.

The ~~of the sick~~ Visitation

I was born■: thou art he⁹ that tooke me■ out
of my mothers womb; my praise shall alway be
of thee.

It were

I ~~am~~ become as a Monster vnto many: but my
sure trust is in thee.

O let my mouth be⁹ filled with thy praise: that
I may sing of thy glory and honour all the day
long.

Cast me not away in the time of age: forsake
me not when my strength faileth me⁹.

for. 314

ffor mine enemies speak⁹ against me⁹, and
they that lay wait⁹ for my soule, take their⁹
Councell together, saying: God hath forsaken
him, persecute him, and take him; for there is
none to deliver him.

Go not far⁹ from me■, O God: my God, hast⁹
thee to help^{mee}■ .

Let them be⁹ confounded and perish that are
against my soul■: le■ them be covered with
shame and dishonour, that seek■ to do■ me⁹
evil■.

l. 2. After "womb", a comma altered into the semicolon.

l. 6. After "praise", a period altered into the colon.

l. 9. After "age", a period altered into the colon.

l. 12. The 318th page of the MS. Book commences with the word "ffor".

The ~~of the sick~~ Visitation

As for mee, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and Saluation: for I know no end thereof. I will go forth in the strength of the Lord God; and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth vp vntill now: therefore will I tell of thy wondrous works.

fforsake mee not, O god, in mine old age, when I am gray-headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are ~~things are~~ they that thou hast done: O God, who is like vnto thee?

Glory be to the Father, and to the Son; and to the holy Ghost;

As it was in the begining, is now, and ever shall be: world without end. Amen.

Adding this.

O Saviour of the world, who by thy Cross and precious blood hast redeemed vs, save vs and help vs, we humbly beseech thee, o Lord.

Then shall the Minister say,

The Almighty Lord who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and vnder the earth doe bow and obey, be now and evermore

Of the ~~The visitation of the sick~~ Sick.

thy defence, and make thee know and feel,
that there is none other name vnder heaven
given to man, in whom, and through whom thou
maiest receive health and saluation, but only
the name of our Lord Jesus Christ. Amen.

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And after that shall say,
Vnto Gods gracious mercy and protection we
comitt thee. The Lord bless thee, and **keep**
thee. The Lord make his face to shine vpon
thee, and be gracious vnto thee. The Lord lift
vp his countenance vpon thee, and give thee
peace, both now, and evermore. Amen.

A prayer for a sick ^echild.

O Almighty God, and merciful ^ffather, to whom
alone belong the issues of life, and death; Look
down from heaven, we humbly beseech thee
with the eyes of mercy vpon this ^echild now
lying vpon the bed of sickness: visit him, ô
Lord, with thy salvation; Deliver him in thy

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1. 6. The 318th page of the MS. Book has no catch-word.
1. 7. The 319th page of the MS. Book commences with the words "And after".
1. 7. The writing of the MS., which is of a uniform character from the beginning of
"Morning Prayer," here changes into a smaller and thin-faced hand, which
is maintained to the end of the "Commination" in p. 340 of Archbishop
Magee's numbering.
1. 9. In "keep", the "ke" retouched with darker ink.
-

U. Pr.

Q. Pr.

1. 2. no other Name.

Of the ~~The visitation of the sick~~ Sick.

good appointed time from his bodily pain and saue his Soul for thy mercies sake. That if it shall be thy pleasure to prolong his dayes/ here on earth, he may live to thee, and be an Instrument of thy glory, by serving thee faithfully, and doing good in his Generation; or else receive him into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enioy perpetua^l rest and felicity. Grant this, O Lord, for thy mercies sake, in the same thy son our Lord Jesus Christ, who liveth and raineth with thee and the holy Ghost, ever one God, world without end. Amen.

A prayer for a sick person, when there appeareth small hope of ^rRecovery.

O ffather of mercies, and God of all ^eomfort, our onely help in time of need; We fly vnto thee for succour in behalf^l of this thy servant, here lying vnder thy hand in great weakness of body. Look graciously vpon him, ô Lord; and the more the outward man decayeth, Strengthen him, We beseech thee, so much the more continually with thy grace and holy Spirit in the Inner man. Give him vnfeigned repentance for

l. 9. In "perpetual", the "l" written upon "ll".

l. 12. "raineth", sic orig.

The Visitacon of the Sick

all the errors of his life past, and Stedfast faith in thy — Son Jesus, that his Sins may be done away by thy mercie, and his pardon sealed in heaven, before he go hence, and be no more seen. We know, ô Lord, that there is no word impossible ~~with~~ thee; and that if thou wilt, thou canst even yet raise him vp, and grant him a longer continuance amongst vs; ¶ Yet, foras-much as in all appearance the time of his dissolution draweth neer, so fit and prepare him, we beseech thee, ^against the hour of death that after

his

316

his departure hence in peace, and in thy favour, his soul may be received into thine everlasting ¶ingdome, through the merits and mediation of Jesus Christ thine onely Son, our Lord and Saviour. Amen.

A Commendatory prayer for a sick person at the point of departure.

O almighty God, with whom do liue the Spirits of iust men made perfect, after they are deliuered from their earthly prisons; we humbly commend the Soul of this thj servant, our dear

1. 14. The 320th page of the MS. Book commences with the word "his".

1. 24. "thj" sic orig.

The Visitacon of the Sick

Brother, into thy hands, as into the hands of
a ~~most~~ faithful^u Creator and most merciful^u
Saviour; Most humbly beseeching thee that it
may be precious in thy sight. Wash it, we
pray thee, in the blood of that immaculate Lamb[^]
that was slain to take away the sins of the
World; that whatsoever defilements it may
haue contracted in the midst of this miserable
and naughty world, through the lusts of the
flesh, or the wiles of Satan, being purged and
done away, it may be presented pure and
without spot before thee. And teach us who
survive, in this and other like dayly spectacles
of mortality, to see, how frail and vncertain^u
our own Condition is; and so to number^u our
dayes, that we may seriously apply our hearts
to that holy, and heavenly wisdom^u, whilst^u
we liue here, which may in the end bring
us to life everlasting, through the meri^uts of
Jesus Christ thine onely son our Lord.
Amen.

A prayer for persons troubled in mind or in
conscience.

O Blessed Lord, the ffather of mercies, and the
God of all^c comforts, wee beseech thee look

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- l. 2. In "faithful", the "l" written upon "ll".
 - l. 2. In "merciful", the "l" apparently written upon an "l".
 - l. 3. After "Saviour", a comma altered into the semicolon.
 - l. 15. In "number", the "b" defaced, seemingly by accident, with darker ink.
 - l. 17. In "whilst", the "l" written in different ink.

The Visitation, &c.

down in pittie and ^compassion vpon this thy afflicted servant. Thou writest **b**itter things against him, and makest him to possess^e his former ⁱiniquities; thy wrath lyeth hard vpon him, and his soul is full of trouble! But, O mercifull God, who hast written thy holy word for our learning, that we through patience and comfort of thy holy Scriptures might haue hope; giue him a right Understanding of himself, and of thy threats and promises,

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that

that he may neither cast away his confidence in thee, nor — place it any where but in thee. Give him strength against all his temptations, and heal all his distempers. Break not the bruised ^reed, nor quench the smoaking flax. Shut not vp — thy tender mercies in displeasure; but make him to hear of ioy and gladness, that the bones which thou hast broken may reioice. Deliver him from fear of the enemy, and lift vp the — light of thy countenance vpon him, and give him peace, through the merits and mediation of Jesus Christ our Lord. Amen :

The Communion of the Sick.

fforasmuch as all mortall men be subject to many sudden perills, deseases, and sicknesses, and ever ~~vnc~~^{unc}certaine what time they shall depart out of this life; therefore, to the intent they may be alwaies in a readiness to dye whensoever it shall please Almighty God to call them, The Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sicknesse) Exhort their Parishioners to the often receiueing of the holy Co^mmunion of the body and blood of our Saviour Christ, when it shall be publiquely administred in the Church; that so doing, they may in case of sudden visitation, haue the lesse Cause to be disquiet^{ed} for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receiue the Co^mmunion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him (which shall be three, or two at the least) and having a ^{con}venient place in the sick mans house, with all things necessary so prepared, that

the 318

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- l. 3. After "deseases", a blot, as if to obliterate a point.
l. 19. After "house", a comma altered into the semicolon.

The Communion &c.

the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle and Gospell here following.

The Collect.

Almighty ^{living}everlasting God, maker of mankind, who dost correct those whom thou dost loue, and chastise every one whom thou dost receiue, We beseech thee to haue mercy vpon this thy ^{ine}servant visited with thy hand, and to grant that he may take his sickness patiently, and recover his bodily health (if it be thy gracious will) And whensoever his soul shall depart from y^e ~~his~~ body, it may be without spot presented vnto thee, through Jesus Christ our Lord. Amen.

The Epistle.

Heb. 12.5. My son, despise not thou the Chastening of the Lord, nor faint when thou art rebuked of him, for whom the Lord loveth, he chasteneth, and scourgeth every Son whom he receiveth.

The Gospell.

S^t. John 5
24. Verily, verily I say vnto you, he that heareth my word, and believeth on him that sent me,

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- l. 1. The 322nd page of the MS. Book commences with the words "the Curate".
l. 24. In "believeth", an "e" altered into the "i".
-

The Communion &c.

hath everlasting life, and shall not come into condemnation; but is passed from death vnto life.

After which, the Preist shall proceed according to the form before p̄scribed for the holy Communion, begining at these words (ye that do truly, &c.)

At the time of the distribution of the holy Sacrament, the p̄riest shall first receiue the Communion himself; and after minister vnto them that are appointed to cōmunicate with the sick, and last of all to the sick person.

But

19

But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate; or for lack of Company to receive with him, or by any other iust impedim^t, do not receiue the Sacrament of Christ's body and blood, The^c Curate shall instruct him, that if he doe truly repent him of his sins, and stedfastly be^lieue that Jesus Christ hath suffered death vpon the Crosse for him, and shed his blood for his ^redemption, earnestly remembring the benefitts he hath thereby; and giving him hearty

1. 2. After "condemnation", a comma altered into the semicolon.

1. 14. The 323rd page of the MS. Book commences with the word "But".

The Communion &c./

thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his Soules health, although he do not receiue the Sacrament with his mouth.

When the sick person is visited, and receiueth the holy Co^munion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalme (In thee O Lord haue I put my trust) and go straight to the Communion.

In the time of the plague, sweat, or such other like contagious times of sickness or diseases, **none** when ~~one~~ of the parish, or Neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, Vpon speciall request of the diseased, The Minister may onely communicate with him.

The order for the buriall of the Dead.

Here is to be noted, that the office ensuing is not to be vsed for any that die vn^baptized, or exco^municate, or haue laid violent hands upon themselves.

320

l. 22. In "violent", the "i" inserted in different ink.

l. 24. The 323rd page of the MS. Book has no catch-word.

U. Pr.

l. 1. *therefor.*

ll. 8, 9. [In thee, O Lord, haue I put my trust, &c.]

(560)

Q. Pr.

l. 1. *therefor.*

ll. 8, 9. [In thee, O Lord, haue I put my trust, &c.]

Buriall of the Dead

The Priest and Clerks meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the grave, shall say, or sing,

I am the resurrection and the life, saith the Lord, he that beleueth in me, though he were dead, yet shall he liue. And whosoever liueth and beleueth in me, shall never die.

S. John xi.
25, 26.

I know that my Redeemer liveth; and that he shall stand at the latter day vpon the earth.

Job
John 19. 25,
26, 27.

And though after my skin wormes destroy this body, yet in my flesh shall I see God: whom I shall see for my selfe, and mine eyes shall behold, and not another.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gaue, and the Lord hath taken away; blessed be the name of the Lord.

2 Tim. 6, 7.

Job. 1. 21.

After they are come into the Church, shall be read one or both of these Psalmes following.

I said, I will take heed to my wayes: that I offend not in my tongue.

Dixi,
Custodiam.
Psal: 39.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

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1. 1. The 324th page of the MS. Book commences with the words "The Priest".
 1. 5. After "resurrection", a blot, as if to obliterate a point.
 1. 24. After "bridle", a period altered into the colon.
-

Buriall of the Dead.

I held my tongue, and spake nothing : I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was ~~h~~not within me, and while I was thus musing, the fire kindled : and at the last I spake with my tongue.

Lord, let me know my end, and the number of my dayes : that I may be certified how long I haue to live.

Behold thou hast made my days as it were a Span long : and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

321

ffor man walketh in a vain Shadow, and disquieteth himselfe in vain : he heapeth vp riches, and cannot tell who shall gather them.

And now, Lord, what is my hope : truly my hope is even in thee.

Deliver me from all mine offences : and make me not a rebuke vnto the foolish.

I became dumb and opened not my mouth : for it was thy doing.

Take thy plague away from me : I am even consumed by meanes of thy heavy hand.

-
1. 9. "live" written upon an erasure.
1. 12. "respect" written upon an erasure.
1. 12. "verily" written upon an erasure.
1. 12. In "verily", the "i" written upon an "e".
1. 14. The 321th page of the MS. Book has no catch-word.
1. 15. The 325th page of the MS. Book commences with the word "ffor".
(562)

Buriall of the Dead.

When thou with rebukes dost chasten man
for sin, thou makest his beauty to consume away,
like as it were a moth fretting a Garment :
every man therefore is but vanity.

Hear my prayer, $\hat{\text{D}}$ Lord, and with thine
eares consider my calling : hold not thy peace
at my teares.

ffor I am a stranger with thee : and a Sojourner
as all my ffathers were.

O Spare me a little, that I may recover my
strength : before I go hence, and be no more
seen.

Glory be to the ffather, and to the S on : and
to the holy G host ;

As it was in the begining, is now, and ever
shall bee : world without end. Amen.

Lord, thou hast been our Refuge : from one
Generation to another.

Domine,
Refugium.
Psa xc.

Before the mountaines were brought forth, or
ever the earth and the world were made : thou
art God from everlasting, and World without
end.

Thou turnest man to destruction : again thou
saiest, come again, ye Children of men.

ffor a thousand yeares in thy sight are but as
yesterday : Seeing that is past as a watch in the
night.

l. 6. After "calling", a period altered into the colon.

Buriall of the Dead

Assoon as thou scatterest them, they are even as a sleep : and fade away suddenly like the Grass.

322

In the morning it is green, and groweth vp: but in the evening it is cut down, dried up, and withered.

ffor we consume away in thy displeasure : and are afraid at thy — wrathfull indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

ffor when thou art angry all our dayes are gone : we bring our ^{yeares} to an end as it were a tale that is told.

The days of our age are threescore years and ten, and though men be so strong that they come to fourscore yeares : yet ~~it~~ is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath : for even the ^{er} after as a man feareth, so is thy displeasure.

So teach us to number our dayes : that we may apply our hearts unto wisdom.

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1. 4. The 325th page of the MS. Book has no catch-word.
1. 5. The 326th page of the MS. Book commences with the word "In".
1. 12. In "dayes", an "i" altered into the "y".
-

Buriall of the Dead

Turn thee again, ^{ous} Lord, at the last : and be
gracie^{us}lie vnto thy Servants.

O satisfy with thy mercy, and that soon : so
sha^{ll} we rejoy^{ce} and be glad all the dayes of
our life :

Comfort us again, ^{now} after the time that thou
hast plagued vs : and for the—years wherein we
haue suffered adversity.

Shew thy servants thy worke : and their Chil-
dren thy glory.

And the glorious Majesty of the Lord our
God be upon us : prosper thou the work of our
hands vpon vs, ^{God} prosper thou our handy
workes.

Glory be to the ffather, and to the Son : and
to the holy Ghost;

As it was in the begining, is now, and ever
shall be : world without end. Amen.

Then shall follow the Lesson taken out of the
fifteenth chapter of the former Epistle of S^t.
Paul to the Corinthians.

323

Now

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1. 1. After "last", a period altered into the colon.
 1. 4. In "rejoyce", an "i" altered into the "y".
 1. 7. After "vs", a period altered into the colon.
 1. 9. After "worke", a period altered into the colon.
 1. 10. In "thy", an "e" altered into the "y".
 1. 16. After "Ghost", a comma altered into the semicolon.
-

U. Pr.
ll. 20, 21. Saint Paul.

Q. Pr.
ll. 20, 21. Saint Paul.

(565)

Buriall of the Dead.

1 Cor 15, 20. Now is Christ risen from the dead, and become the first-fruits of them that slept. ffor since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made aliue. But every man in his own order: Christ the first-fruits; afterward they that are Christs, at his coming. Then cometh the end, when he shall haue delivered vp the Kingdom to God, even the ffather; when he shall haue put down all rule, and all authority and power. For he must reigne till he haue put all enemies vnder his feet. The last enemy that shall be destroyed is death: For he hath put all things under his feet. But when he saith all things are put vnder him, it is manifest that he is excepted which did put ail things vnder him. And when all things shall bee subdued vnto him, then shall the Son also himself be subject vnto him that put all things Under him, that God may be all in all. Else what shall they doe which are baptized for the Dead, if the dead rise not at all? why are they then baptized for the dead? and why stand we in jeopardy every houre? I protest by your reioiceing, which I haue in Christ Jesus our Lord, I die daylie. If

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1. 1. The 327th page of the MS. Book commences with the word "Now".
 1. 7. After "fruits", a comma altered into the semicolon.
 1. 23. After "all", a blot, as if to obliterate a point.
-

1. 12. hath put.
 (566)

1. 12. hath put. Q. Pr.

Buriall of the Dead

after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead ~~r~~ise not? Let vs eat, and drink, for to morrowe we die. Be not deceiued; evil Communications corrupt good manners. Awake to righteousness, and sin not; for some haue not the knowledge of God. I speak this to your

shame. ^{man} But some will say, how are the dead raised vp? And [^]with what body doe they come? Thou fool, that which thou sowest is not quickned, except it die. And that which thou sowest, thou sowest not that bodie that shall be, but bare grain, it may chance of wheat, or of some other graine. But God giveth ^{it} ~~that~~ a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but

there **324**

there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestiall bodies, and bodies terrestriall; but the glory of the telestiall is one, and the glory of the terrestriall is another. There is one glory of the Sun, and another glory of the Moon, and another glory of the stars; for

l. 6. After "not", a comma altered into the semicolon.

l. 19. The 328th page of the MS. Book commences with the word "there".

Buriall of the Dead

one star differeth from another star in glory.
 So also is the resurrection of the dead; It is
 sown in corruption; it is raised in incorruption;
 It is sown in dishonour, It is raised in glory;
 It is sown in weakness; It is raised in power;
 It is sown a naturall body; It is raised a
 spirituall bodie. There is a naturall body, and
 there is a spirituall body. And so it is written,
 The first man Adam was made a living Soul,
 the last Adam was made a quickning Spiritt.
 Howbeit, that was not first which is spirituall;
 but that which is naturall, and after that which
 is spirituall. The first man is of^A the earth,
 earth^y: the second man is the Lord from
 heaven. ^{As} And is the earth^y such ^a Are they
 that are earth^y: And as is the heavenly, such
 are they also that are heavenly. And as we
 haue born the Image of the earth^y, we shall
 also bear the Image of the heavenly. Now this
 I say, brethren, that flesh and blood cannot
 inherit the Kingdome of ^{God:} heaven. Neither doth
 corruption inherit incorruption. Behold, I
 shew you a mistery. We shall not all sleep,
 but wee shall all be changed in a moment, in

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1. 3. After "incorruption", a blot under the colon.
 1. 6. After "body", a comma altered into the semicolon.
 1. 17. In "heavenly", the "y" written upon "ie".
 1. 20. After "flesh" a blot, as if to obliterate a point.
 1. 21. After "~~heaven~~", a blot, as if to obliterate a point.

Buriall of the Dead

the twinkling of an eye, at the last Trump;
 (for the Trumpet shall sound, and the dead
 shall be raised incorruptible, and we shall be
 Changed.) For this corruptible must put on
 incorruption, and this mortall must put on
 have
 immortality. So when this Corruptible shall put
 on incorruption, and this mortall shall haue put
 on immortality, then shall be brought to pass
 the saying ^{that} ~~is~~ is written, Death is swallowed
 vp in Victory. O Death, where is thy sting?
 ô grave, where is thy

325

victory

victory? The sting of death is Sin, and the
 strength of Sin is the Law. But thanks be to
 God which giveth us the victory, through our
 Lord Jesus Christ. Therefore, my beloued
 Brethren, Be ye stedfast, unmoveable, always
 abounding in the work of the Lord, forasmuch
 as you know that your Labour is not in vain in
 the Lord.

When they come to the graue, while the Corps
 is made ready to be laid into the earth, the
 Priest shall say, or the Priest and Clerks shall
 sing,

l. 13. The 329th page of the MS. Book commences with the word "victory".

U. Pr.

Q. Pr.

ll. 1 to 4. The parenthesis ends with
 "sound".

l. 19. ye know.

l. 19. ye know.

(569)

Buriall of the Dead

Man that is born of a woman, hath but a short time to live, and is full of misery. He cometh vp, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, ô Lord, who for our sins art iustly displeased. Yet, Ô Lord God most holy, Ô Lord most mighty, Ô holy and most mercifull Saviour, Deliver us not into the bitter paines of eternall death.

Thou knowest, Lord, the Secrets of our hearts; shut not thy mercifull cares to our prayers; but spare us, Lord most holy, Ô God most mighty, Ô holy and mercifull Saviour, thou most worthy Judge eternall, suffer us not at our last hour for any paines of death to fall from thee.

Then while the earth shall be cast vpon the body by some standing by, the Priest shall say, fforasmuch as it hath pleased Almighty God of his great mercy to take vnto himself the Soul of our dear Brother here departed, we therefore comitt his body to the ground; earth to earth

ashes

326

Revel: 14.
13.

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- l. 3. After "flower", a comma altered into the semicolon.
l. 13. After "prayers", a comma altered into the semicolon.

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- | | |
|--|--|
| <i>U. Pr.</i> | <i>Q. Pr.</i> |
| l. 21 (margin). <i>Rev. xiv. 13.</i> placed after
"Labours." (p. 571. l. 12). | l. 21 (margin). <i>Rev. xiv. 13.</i> placed after
"Labours." (p. 571. l. 12). |
| (570) | |

Buriall of the Dead

ashes to ashes, dust to dust, in sure and Certaine hope of the resurēction to eternall life, through our Lord Jesus Christ, who shall change our vile body, that it may be like vnto his glorious body, according to the mighty working, whereby he is able to subdue all things to himselfe.

Then shall be said or sung,
I heard a voice from heaven, saying, vnto me;
Write; From hence forth blessed are the dead
which die in the Lord: even so sayth the Spirit;
for they rest from their Labours.

Then the Priest shall say,
Lord, haue mercy vpon vs.

Christ, haue mercy vpon vs.

Lord, haue mercy vpon vs
Our ffather which art in heaven, Hallowed be
thy Name. Thy Kingdome come. Thy will
be done in earth, as it is in heaven. Give vs
this day our dayly bread. And forgiue vs our
trespasses, as we forgive them that trespassed
against vs; and lead us not into temptation:
But deliver us from euill. Amen

Priest,

Almighty God, with whom do liue the Spirits
of them that depart hence in the Lord, and with
whom the Souls of the faithfull, after they are

1. 1. The 330th page of the MS. Book commences with the word "ashes".
1. 22. In "temptation", an "n" altered into the "m", and the "p" written in a different hand.

Buriall of the Dead

delivered from the burden of the flesh, are in ioy and felicity; We giue thee hearty thanks, for that it hath pleased thee to deliver this our Brother out of the miseries of this Sinfull world; beseeching thee that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy Kingdome, that we with all those that are departed in the true faith of thy holy Name, may

327

haue

haue our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

The Collect.

O Mercifull God, the ffather of our Lord Jesus Christ, who is the Resurrection and the life; in whom whosoever beleeueth, shall live, though he dye; and whosoever liveth and beleuieth in him, shall not dye eternally; who also hath taught ^{us} (by his holy Apostle S^t. Paul) not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O ffather, to raise vs from the death of sin unto the life of righteousness; that when wee shall depart this

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- l. 11. The 331st page of the MS. Book commences with the word "haue".
l. 20. The parenthesis-signs in different ink.
-

U. Pr.

- l. 20. The parenthesis-signs omitted.
l. 20. Saint Paul.
(572)

Q. Pr.

- l. 20. Saint Paul.

Buriall of the Dead

life, we may rest in him, as our hope is this our brother doth, and that at the Generall Resurrection in the last day we may be found acceptable in thy sight, and receiue that blessing which thy wel-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed Children of my ffather; receiue the Kingdome prepared for you from the begining of the World. Grant this, we beseech thee, O mercifull ffather, through Jesus Christ our Mediator and Redeemer. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all ever more. Amen.

The 328

The thanksgiving of Women after Child-birth, commonly called, the Church- ing of Woðmen.

The Woman at the usual time after her delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct : and then the Priest shall say vnto her,

fforasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserued you in the great danger of Child-birth, you shall therefore give hearty thanks vnto God, and say.

(Then shall the Priest say this Psalm)

Dilexi quoniam.
niam. Psal.
116.

I am well pleased : that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me : Therefore will I call vpon him as long as I live.

The snares of death compassed me round about : and the paines of hell gate hold vpon me.

I found trouble and heaviness, and I called vpon the Name of the Lord : Ô Lord, I beseech thee, deliver my soul.

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- l. 1. The 332nd page of the MS. Book commences with the words "The thanksgiving"; it has no head-line.
l. 16. After "pleased", a period altered into the colon.
l. 22. After "trouble", a blot, as if to obliterate a point.
-

U. Pr.

Q. Pr.

- l. 15. Parentheses omitted.
(574).

~~The Thanksgiving~~ Churching of Women,

Gracious is the Lord, and righteous : yea, our
God is mercifull.

The Lord preserueth the simple : I was in
misery, and he helped me.

Turn again then vnto thy rest, ô my soul : for
the Lord hath rewarded thee.

And why? thou hast delivered my soul from
death : mine eyes from teares, and my feet from
falling.

I will walk before the Lord : in the land of the
living.

I beleueed, and therefore will I speak, but I was
sore troubled : I said in my hast, all men are
Liars.

What Reward shall I giue vnto the Lord : for
all the benefitts that he hath done vnto me?

I

329

I will receiue the Cup of salvation : and call
vpon the Name of the Lord.

I will pay my vows now in the presence of all
his people : in the Courts of the Lords house,
even in the midst of thee, [^]Jerusalem. Praise
the Lord.

Glory be to the ffather, and to the Son : and to
the holy ghost ;

As it was in the begining, is now, and ever shall
be : world without end. Amen,

Head-line. The uncanceled words in different character and darker ink.

l. 18. The 333rd page of the MS. Book commences with the words "I will".

l. 27. After "be", a period altered into the colon.

~~The Thanksgiving~~ Churching of Women,

Or this Psalme.

Nisi Domi-
nus. Psal.
127

Except the Lord build the house : their labour
is but lost that build it.

Except the Lord keep the City : the watchman
waketh but in vaine.

It is but lost labour that ye hast to rise vp
early, and so late take rest, and eat the bread of
carefulness : for so he giveth his beloved sleep.

Lo, Children and the fruit of the womb : are an
heritage and gift that cometh of the Lord.

Like as the Arrows in the hand of the Giant :
even so are the young Children.

Happy is the man that hath his quiver full of
them : they shall not be ashamed when they
speak with their enemies in the Gate.

Glory be to the ffather, and to the Son : and to
the holy ghost ;

As it was in the begining, is now, and ever shall
be : world without end. Amen.

Then the Priest shall say,

Let us pray

Lord, haue mercy vpon vs.

Christ, haue mercy vpon vs.

Lord, haue mercy vpon vs.

Our father which art in heaven, Hallowed be
thy Name. Thy Kingdom come. Thy will
be done in earth, as it is in heaven : Give us
this day our dayly bread. And forgive us our

U. Pr.

Q. Pr.

Churching of Women.

trespasses, as we forgiue them that trespass
against vs. And lead vs not into temptation:
but deliver vs from evill. For thine is the
Kingdom, And the power and the glory, for ever
and ever. Amen,

Minister.

330

Minister.

O Lord, save this woman thy Servant ;

Answer.

Who putteth her trust in thee.

Minister.

Be thou to her a strong tower ;

Answer.

from the face of her enemy.

Minister.

Lord, hear our prayer.

Answer.

And let our cry come vnto thee.

Minister.

Let us pray.

Almighty God, we give thee humble thanks for

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- l. 7. The 334th page of the MS. Book commences with the word " Minister."
l. 14. After " enemy", a colon altered into the period.
-

U. Pr.

Q. Pr.

l. 7. *Min.*

l. 9. *Ans.*

l. 11. *Min.*

l. 13. *Ans.*

l. 15. *Min.*

l. 17. *Ans.*

l. 21. O Almighty God.

l. 21. O Almighty God.

(577)

Churching of Women.

that thou hast vouchsafed to deliver this woman thy servant from the great pain and perill of Child-birth; Grant, we beseech thee, most — mercifull ffather, that shee through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

The woman that cometh to give her thanks, must offer accustomed offerings; and if there be a Communion, it is convenient that shee receiue the holy Communion.

A Commination, or denouncing of Gods Anger and Judgements against Sinners, with certain, Prayers to be vsed on the first day of Lent, and at other times, as the Ordinary shall appoint.

After Morning Prayer the Litany ended according to the accustomed manner, the Priest shall in the reading Pew or Pulpit, say,

Brethren, in the primitiue Church there was a Godly discipline, that at the begining of Lent, such persons as stood convicted of notorious Sin, were put to open penance, and punished in this World, that their souls might be saved in the day of the Lord; and that others admonished by their example, might be the more afraid to offend.

Instead whereof (Untill the said Discipline may be restored,) again, which is much to be wished (it is thought good, that at this time) (in the presence of you all) should be read the General Sentences of Gods cursing against impenitent sinners, gathered out of the ~~se~~ven, and

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- l. 1. The 335th page of the MS. Book commences with the words "A Commination"; it has no head-line.
 - l. 14. After "Lord", a comma altered into the semicolon.
 - l. 18. The last parenthesis-sign in darker ink.
 - l. 19. The parenthesis-sign after "time", and that before "in", in darker ink.
 - l. 20. The parenthesis-sign in darker ink.
-

U. Pr.

- ll. 17—19. (until the said discipline may be restored again, which is much to be wished,) it is thought good, that at this time.

Q. Pr.

- ll. 17—19. (until the said discipline may be restored again, which is much to be wished,) it is thought good, that at this time.

Comination.

twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every sentence, Amen! To the intent that being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest, and true Repentance, and may walk more warily in these dangerous dayes; fleeing from such vices, for which ye affirm with your own mouthes the curse of God to be due.

Deut. 27.
15.

Cursed is the man that maketh any carved or molten Image, to worship it.

And **32**

And the people shall answer, and say,
Amen.

Minister.

16. Cursed is he that curseth his father, and Mother.

Answer.

Amen.

Minister.

-
- l. 3. In "every", the "y" written upon an "i".
l. 3. After "Amen", a period altered into the colon.
l. 14. The 336th page of the MS. Book commences with the word "And".
-

U. Pr.

- l. 16. *Min.*
l. 17 (margin). v. 16.
l. 17, 18. father or mother.
l. 19. *Ans.*
l. 21. *Min.*

(580)

Q. Pr.

- l. 17 (margin). ver. 16.
ll. 17, 18. father or mother.

Comination.

Cursed is he that removeth his Neighbours
land-mark. 17.

Answer.

Amen.

Minister.

Cursed is he that maketh the blind to go out
of his way. 18.

Answer.

Amen.

Minister.

Cursed is he that perverteth the Judgement of
the Stranger, the ffatherless, and Widow. 19.

Answer.

Amen.

Minister.

Cursed is he that smiteth his Neighbour
secretely. 24.

Answer.

Amen.

Minister.

U. Pr.
l. 1 (margin). v. 17.
l. 3. *Ans.*
l. 5. *Min.*
l. 6 (margin). v. 18.
l. 8. *Ans.*
l. 10. *Min.*
l. 11 (margin). v. 19.
l. 13. *Ans.*
l. 15. *Min.*
l. 16 (margin). v. 24.
l. 18. *Ans.*
l. 20. *Min.*

Q. Pr.
l. 1 (margin). *ver.* 17.
l. 6 (margin). *ver.* 18.
l. 11 (margin). *ver.* 19.
l. 16 (margin). *ver.* 24.

Commination.

Lev. 20: 10. Cursed is he that lyeth with his Neighbours wife.

Answer.

Amen.

Minister.

Deut 27.
25. Cursed is he that taketh reward to slay the innocent.

Answer.

Amen.

333

Minister.

Jer. 17. 5. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer.

Amen.

Minister.

S Mat: 25. 41. Cursed are the vnmercifull, fornicators and
1 Cor. 6. 9. 10. Adulterers, covetous persons, Idolaters, Slanderers, Drunkards, and Extortioners.

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1. 1 (margin). After "20", a period altered into the colon.
1. 10. The 336th page of the MS. Book has no catch-word.
1. 11. The 337th page of the MS. Book commences with the word "Minister".
1. 18 (margin). After "Mat", a period altered into the colon.
-

U. Pr.

Q. Pr.

1. 3. *Ans.*
1. 5. *Min.*
1. 8. *Ans.*
1. 11. *Min.*
1. 15. *Ans.*
1. 17. *Min.*

Commination.

Answer.

Amen.

Minister.

Now seeing that all they are accursed (as the Psal. 119. prophet David beareth witness) who do erre,^{21.} and go astray from the Comāndm^{ts} of God, Let vs (remembring the dreadfull Judgement hang- ing over our heads, and alwaies ready to fall vpon vs) return unto our Lord God with all Contrition, and meekness of heart; bewailing and lamenting our sinfull life, acknowledgeing, and confessing, our offences, and seeking to bring forth worthy fruits of penance. ffor now is S. Mat. 3. 10. the Ax put Unto the root of the Trees, so that every tree that bringeth not forth good fruit, is hewn down and cast into the fire. It is a fearfull thing to fall into the hands of the Heb. 10. 31. living God! He shall poure down rain vpon the Psal 11: 6. sinners, snares, fire, and brimstone; storm, and tempest; this shall be their portion to drink. ffor lo, the Lord is come out of his place to visit the Esa. 26. 21

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1. 10. After "heart", a comma altered into the semicolon.
 1. 20. After "tempest", a comma altered into the semicolon.
-

U. Pr.

Q. Pr.

1. 1. *Ans.*
 1. 4 (margin). Omitted.
 1. 13 (margin). Omitted.
 1. 17 (margin). Omitted.
 1. 18 (margin). Omitted.
 1. 21 (margin). Omitted.

1. 13. Matth. iii. 10.

1. 21. Isai. xxvi. 21.

Commination.

wickedness of such as dwell vpon the earth.

Mal: 3: 2 But who may abide the day of his coming?

Who shall be able to endure when he ap-

peareth? His fan is in his hand, and he will

purge his floor, and gather his wheat into the

barn, but he will burn the Chaff with unquench-

able fire. The day of the Lord cometh, as a

thief in the night: and when men shall say,

peace, and all things are safe, then shall sudden

destruction

come 331

come vpon them, as sorrow cometh vpon a

woman travelling with Child, and they shall not

Rom. 2, 4; 5 escape. Then shall appear the wrath of God in

the day of vengeance, which obstinate sinners,

through the stubbornness of their heart, haue

heaped vnto themselves, which despised the

goodness, patience, and long-suffering^{ance} of God,

when he called them continually to repentance.

Then shall they call vpon me (saith the Lord)

but I will not hear; they shall seek me early,

Prov: 1, 28; 29, 30.

l. 12. The 338th page of the MS. Book commences with the word "come".

l. 21. After "hear", a comma altered into the semicolon.

U. Pr.

l. 2 (margin). Omitted.

l. 4 (margin). Omitted.

l. 7 (margin). Omitted.

l. 13. travelling.

l. 14 (margin). Omitted.

l. 19. calleth.

l. 20 (margin). Omitted.

(584)

Q. Pr.

l. 4. Matth. iii. 12.

l. 13. travelling.

l. 17. upon themselves.

Commination.

but they shall not find me, and that because they hated knowledge; and received not the fear of the Lord, but abhorred my Counsel, and despised my Correction. Then shall it be too S Mat: 25, 10, 11; 12: late to knock when the doore shall be shut; and too late to cry for mercy when it is the time of Justice. **Ô** terrible voice of most iust Judgement which shall be pronounced vpon them, when it shall be said vnto them, Go ye S Mat 25. 41: cursed into the fire everlasting, which is prepared for the devill and his Angels. Therefore, brethren, take wee heed betime, while the day of salvation lasteth; for the night cometh, when 2 Cor. 6: 2 none can worke: But let us, while we haue the S. John, 9, 4. 12: 35: 36 light, beleue in the light, and walk as Children of the light, that we be not cast into utter darkness, where is weeping, and gnashing of teeth. S. Mat: 25. 30. Let vs not abuse the goodness of God, who calleth vs mercifully to amendment, — and of his endless pittie promiseth us forgiveness of that which is past, if with a perfect, and true heart we return vnto him. For though our sins be as Esia 1. 18, red as scarlet, they shall be made white as snow: and though they be like purple, yet they

U. Pr.

- l. 4 (margin). Omitted.
- l. 9 (margin). Omitted.
- l. 13 (margin). Omitted.
- l. 14 (margin). Omitted.
- l. 17 (margin). Omitted.
- l. 22 (margin). Omitted.

Q. Pr.

- l. 4. Matth. xxv. 10, 11, 12.
- l. 9. Matth. xxv. 41.
- l. 14. John ix. 4.
John xii. 35, 36.
- l. 17. Matth. xxv. 30.
- l. 22. Isai. 1. 18.

Commination

Ezek.

18.
30, 31, 32.

shall be made white as wooll. Turn yee (sayth the Lord) from all your wickedness, and your sin shall not be your destruction. Cast away from you all your vngodliness that ye haue done, make you new hearts, and a new Spiritt: Wherefore will ye die, ^e ye house of Israel,

1 S John
2. 1.

seeing that I haue no pleasure in the death of him that dyeth, saith the Lord God? Turn ye then, and ye shall live. Although we haue sinned, yet haue we an Advocate with the ffather, Jesus Christ the

335

righteous

Esa. 53. 5.

Righteous, and he is the Propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let vs therefore return vnto him, who is the mercifull Receiver of all true penitent sinners; assuring our selves that he is ready to receive vs, and most willing to pardon us, if we come vnto him with ~~un~~faithfull repentance; if we will submit our selves vnto him, and from henceforth walk in his wayes; if we will take his easy

St
Math. 11:
29, 30

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- l. 13. The 339th page of the MS. Book commences with the word "Righteous".
l. 22 (margin). After "11", a period altered into the colon.
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	<i>U. Pr.</i>
l. 2 (margin).	Omitted.
l. 9 (margin).	Omitted.
l. 14 (margin).	Omitted.
ll. 20, 21.	if we submit ourselves.
ll. 21, 22 (margin).	Omitted.

(586)

	<i>Q. Pr.</i>
l. 9.	1 John ii. 1.
l. 14.	Isai. liii. 5.
ll. 20, 21.	if we submit ourselves.
ll. 21, 22.	Matth. xi. 29, 30.

Commination.

yoke, and light burden vpon vs, to follow him in lowliness, patience, and charity, and be ordered by the governance of his holy Spiritt; seeking alwayes his glory, and serving him duely in our vocation with thanksgiving. This if we do, Christ will deliver vs from the curse of the Law, and from the extream malediction which shall light vpon them that shall be set on the left hand; And he will set us on his right hand, and give vs the gracious benediction of his ffather, commanding vs to take possession of his glorious Kingdome: vnto which he vouchsafe to bring vs all, for his infinite mercy. Amen.

Then shall they all kneel vpon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm, miserere mei, Deus.

Miserere
mei Deus
Psal. 51

Haue mercy vpon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

l. 9. After "hand", a comma altered into the semicolon.

U. Pr.

l. 10 (margin). Omitted.

ll. 18, 19. "miserere mei, Deus." omitted.

Q. Pr.

l. 10. Matth. xxv. 23, 34.

ll. 18, 19. "miserere mei, Deus." omitted.

2 R

(537)

Commination

ffor I acknowledge my faults : and my sin is ever
before mee.

Against thee onely haue I sined, and done this
evill in thy sight : That thou mightest be
iustified in thy saying, and clear when thou art
judged.

Behold, I was shapen in wickedness : and in
sin hath my Mother conceived me.

But lo, thou requirest truth in the inward parts :
and shalt make me to understand wisdomes
secretly.

thou 336

Thou shalt purge me with hissop, and I shall
be clean : thou shalt wash me, and I shall be
whiter then snow.

Thou shalt make me hear of ioy and gladness :
that the bones which thou hast broken, may rejoyce.
Turn thy face from my sins : and put out all
my misdeeds.

Make me a clean heart, O God : and renew
a right spiritt within me.

Cast me not away from thy presence : and take
not thy holy Spirit from me.

l. 2. In "Mee", "th" altered into the "M".

l. 13. The 340th page of the MS. Book commences with the word "thou".

Commination

O give me the Comfort of thy help again : and
stablish me with thy free Spirit.

Then shall I teach thy wayes vnto the wicked :
and sinners shall be converted vnto thee.

Deliver me from blood-guiltiness, *Œ* God, thou
that art the God of my health : and my tongue
shall sing of thy righteousness.

Thou shalt open my ^{lips}~~mouth~~ *Œ* Lord : and my
~~lips~~ shall shew ^{forth} thy praise.

ffor thou desirest no sacrifice, else would I giue
it thee : but thou delightest not in burnt-
offerings.

The sacrifice of God is a troubled Spirit : a
broken, and contrite heart, *Œ* God, shalt thou
not despise.

O be favourable, and gracious vnto Sion : build
thou the Walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of
righteousnesse, with the burnt-offerings and
oblations : Then shall they offer young Bullocks
vpon thine Altar.

Glory be to the ffather, and to the Son, and to
the holy ghost;

Answer.

As it was in the begining, is now, and ever
shall be : world without end. Amen.

l. 1. After "again", a period altered into the colon.

Commination

Lord, haue mercy vpon vs.

Christ, haue mercy vpon vs.

Lord, haue mercy vpon vs.

337

Our Father which art in heaven, Hallowed be thy Name: Thy Kingdome come. Thy will be done in earth, as it is in heaven. Give vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them their trespass against vs. And lead vs not into temptation: but deliver vs from euill. Amen.

Minister.

O Lord, saue thy servants;

Answer.

That put their trust in thee.

Minister.

Send vnto them help from aboue.

Answer.

And evermore mightily defend them.

Minister.

Help us, O God our Saviour.

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- l. 4. The 340th page of the MS. Book has no catch-word.
l. 5. The 341st page of the MS. Book commences with the word "Our."
l. 9. "their", sic orig.
l. 13. After "servants", a comma altered into the semicolon.
-

U. Pr.

- l. 9. that trespass.
l. 12. *Min.*
l. 14. *Ans.*
l. 16. *Min.*
l. 18. *Ans.*
l. 20. *Min.*

Q. Pr.

- l. 9. that trespass.

Commination

Answer.

And for the glory of thy Name deliver vs; be mercifull to vs sinners for thy Names sake.

Minister.

O Lord, hear our prayer.

Answer.

And let our cry come vnto thee.

Minister.

Let us pray.

O Lord 338

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy mercifull pardon may be absolved, Through ~~Jesus~~ Christ our Lord. Amen.

O most mighty God, and mercifull ffather, who hast compassion vpon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgiue us our Trespases; receive, and comfort vs who are grieved and wearied with the burthen of our

-
- l. 2. After "vs", a comma altered into the semicolon.
l. 11. The 342nd page of the MS. Book commences with the words "O Lord".
l. 21. After "sin", the comma written upon a letter, seemingly an "s".
-

U. Pr.

Q. Pr.

- l. 1. *Ans.*
l. 4. *Min.*
l. 6. *Ans.*

Commination

sins. Thy property is alwayes to haue mercy; to thee onely it appertaineth to — forgive sins. Spare us therefore, good Lord, spare thy people whom thou hast redeemed; enter not into Judgement with thy Servants, who are vile earth, and miserable sinners; but so turn thine anger from vs, who meekly acknowledge our vileness, and truly repent vs of our faults; and so make hast to help vs in this world, that we may ever live with thee in the world to come, Through Jesus Christ our Lord. Amen.

Then shall the people say this that followeth, after the Minister.

Turn thou vs, ^Œ good Lord, and so shall we be turned. Be favourable, ^Œ Lord, be favourable, to thy people, who turn to thee in weeping, fasting, and praying. ffor thou art a mercifull God, full of Compassion, Long-suffering, and of great pittie. Thou sparest when we deserve punishment, and in thy wrath thinkest vpon mercy. Spare thy people,

339

good

good Lord, Spare them, and let not thine heritage be brought to confusion. Hear us, ^Œ Lord, for thy mercy is great, and after the multitude

l. 6. After "sinners", a comma altered into the semicolon.

l. 8. After "faults", a comma altered into the semicolon.

l. 15. In "favourable, the "v" written upon an "f".

l. 23. The 343rd page of the MS. Book commences with the word "good".

Communion

of thy mercys look vpon vs, Through the merits
and mediation of thy blessed Son Jesus Christ
our Lord. **Amen.**

Then the Minister alone shall say,
The Lord bless~~/~~us, and keep vs; the Lord lift
vp the light of his countenance vpon us, and
give vs peace now~~/~~and for evermore. **Amen.**

-
1. 5. After "vs", a comma altered into the semicolon.
1. 8. The 343rd page of the MS. Book has no catch-word.

The 344th page of the MS. Book is blank, and has not been numbered by Archbishop
Magee.
(594)

The
 forme and Manner
 of
 Making, ordaining,
 and
 Consecrating
 of
 Bishops, Preists
 and
 Deacons,
 According to the order of the Church
 of
 England.

342

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- l. 1. The 345th page of the MS. Book commences with the word "The".
 l. 14. The 345th page of the MS. Book has no catch-word.
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<i>U. Pr.</i> ll. 11, 12, 13. The United Church of England and Ireland.	<i>Q. Pr.</i> ll. 11, 12, 13. THE UNITED CHURCH OF ENGLAND AND IRELAND. (595)
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The
Preface.

It is euident unto all men diligently reading holy Scripture and ancient authors, that from the Apostles time there haue been these orders of Ministers in Christs Church ; Bishops, Preists, and Deacons. Which offices were euermore had in such reuerend estimation, that no man might presume to execute any of them ; except he were first called, tried, examined, and known to haue such qualities as are requisite for the same ; and also by publick prayer, with imposition of hands, were approved and admitted thereunto by lawfull authority. And therefore, to the intent that these orders may be continued, and reverently used and esteemed in the Church of England ; no man shall be accounted or taken

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- l. 1. The 347th page of the MS. Book commences with the word "The", and is written in a large upright character, which is maintained to the end of p. 356 of the MS. Book. The paper also of these ten pages differs in quality from that of the leaves which precede and the leaves which follow them.
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- | | |
|--|--|
| <i>U. Pr.</i> | <i>Q. Pr.</i> |
| ll. 16, 17. <i>The United Church of England and Ireland.</i> | ll. 16, 17. <i>The United Church of England and Ireland.</i> |

to be a lawful Bishop, Priest, or Deacon in the Church of — England, or suffered to execute any of the said functions, except he be called, tryed, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopall Consecration, or Ordination.

And none shall be admitted a Deacon, except he be twenty three yeares of age, unless he haue a faculty. And euery man which is to be admitted a Priest, shall be full four and twenty yeares old. And euery man which is to be ordained or Consecrated Bishop, shall be fully thirty yeares of age.

And the Bishop knowing either by himselfe, or by — — sufficient testimony, any person to be a man of vertuous conversation, and without crime, and after examination and tryall, finding him learned in the Latine tongue, and sufficiently instructed in holy Scripture, may at

U. Pr.

1. 2. *The United Church of England and Ireland.*

(598)

Q. Pr.

1. 2. *The United Church of England and Ireland.*

the times appointed in the Canon, or else upon urgent occasion, on some other — — Sunday or Holyday, in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.

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l. 5. The 347th page of the MS. Book has no catch-word.

U. Pr.
ll. 1, 2. *on urgent occasion, upon.*

Q. P.
ll. 1, 2. *on urgent occasion, upon.*
(599)

The 348th page of the MS. Book is blank.

(600)

The
fformē and Manner
of making of
Deacons.

When the day appointed by the Bishop is come, after morning prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and office of such as come to be admitted

Deacons; how necessary ~~that~~ ^{that} order is in the Church of Christ; and also, how the people ought to esteem them in their office.

ffirst the Arch-Deacon or his Deputy shall present unto the Bishop (sitting in his Chair, neare to the holy Table) such as desire to be ordained Deacons; (each of them being decently habited) saying these words,

Reuerend ffather in God, I present unto you these persons present to be admitted Deacons.

The Bishop.

Take heed that the persons whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

The Arch-deacon shall answer,
I haue enquired of them, and also examined them, and thinke them so to be.

Then the Bishop shall say unto the people,
Brethren, if there be any of you who knoweth

The Ordering

any impediment or notable crime in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and shew what the crime or impediment is.

316

And if any great crime or impediment be objected, the Bishop shall surcease from Ordering that person, untill such time as the party accused shall be found clear of that crime.

Then the Bishop (commending such as shall be found meet to be ordered to the prayers of the Congregation) shall, with the Clergy and people present, sing or say the Litany, with the prayers, as followeth.

The Litany and Suffrages.

O God the ffather of heaven : haue mercy upon us miserable sinners.

O God the ffather of heauen : haue mercy upon us miserable sinners.

O God the son, Redeemer of the world : haue mercy upon us miserable sinners.

O God the son, Redeemer of the world; haue mercy upon us miserable sinners.

O God the holy Ghost, proceeding from the ffather, and the Son : haue mercy upon us miserable sinners.

l. 6. The 349th page of the MS. Book has no catch-word.

l. 7. The 350th page of the MS. Book commences with the words " And if ".

of Deacons.

O God the holy Ghost, proceeding from the ffather, and the Son : haue mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three persons and one God : haue mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three persons and one God : haue mercy upon us miserable sinners.

Remember not Lord our offences, nor the offences of our fore-fathers, neither take thou vengeance of our sins : spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious bloud, and be not angry with us for euer.

Spare us, good Lord.

ffrom all evill and mischeif, from sin, from the crafts and assaults of the Devil, from thy wrath, and from everlasting damnation,

Good Lord, deliuer us.

347

ffrom all blindness of heart, from pride, vaine glory, — and hypocrisie ; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliuer us.

ffrom fornication, and all other deadly sin ;

l. 19. After "everlasting", a blot, as if to obliterate a point.

l. 21. The 350th page of the MS. Book has no catch-word.

l. 22. The 351st page of the MS. Book commences with the words "ffrom all".

The Ordering

and from all the deceits of the world, the flesh,
and the Devil,

Good Lord, deliuer us.

ffrom lightning and tempest; from plague,
pestilence, and famine; from battell and murder,
and from sudden death,

Good Lord, deliuer us.

ffrom all sedition, privy conspiracy, and rebel-
lion; from all false doctrine, heresie and schism;
from hardness of heart, and contempt of thy
word and commandment,

Good Lord, deliuer us.

By the mystery of thy holy Incarnation; by
thy holy nativity and Circumcision; by thy
baptism, fasting, and Temptation,

Good Lord, deliuer us

By thine Agony and bloody Sweat; by thy
Cross and Passion; by thy precious death and
Burial; by thy glorious Resurrection and As-
cension, and by the coming of the holy Ghost,

Good Lord, deliuer us.

In all time of our tribulation; in all time of
our wealth; in the hour of death, and in the day
of judgement,

Good Lord, deliuer us.

Wee sinners doe beseech thee to hear us, O
Lord God, and that it may please thee to rule
and govern thy holy Church universall in the
right way ;

l. 15. In "baptism", the "p" written upon a "b".
(604)

of Deacons.

Weſ beseech thee to hear us, good Lord.

348

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant Charles our most gracious King and Governour;

Weſ beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, feare, and loue, and that he may euermore haue affiance in thee, and euer seeke thy honour and glory;

Weſ beseech thee to hear us, good Lord.

That it may please thee to be his Defender and keeper, giving him the victory over all his enimies;

Weſ beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our \ \ gracious Queen Catherine, Mary the Queen-mother, James Duke of Yorkſ, and all the Royall ffamily;

Weſ beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons with true knowledge and understanding of thy word, and that both by their preaching and living they may setſ it forth, and shew it accordingly;

Weſ beseech thee to hear us, good Lord.

That it may please thee to bless these thy

1. 2. The 351st page of the MS. Book has no catch-word.

1. 3. The 352nd page of the MS. Book commences with the word "That".

The Ordering

servants, now to be admitted to the order of Deacons [or Priests] and to pour thy grace upon them; that they may duly execute their office, to the edifying of thy Church, and the glory of thy holy name;

Weꝑ beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the nobility, with grace, wisdom and understanding;

Weꝑ beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintainꝑ truth;

Weꝑ beseech the to hearꝑ us, good Lord.

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That it may please thee to bless and keep all thy \ \ people;

Weꝑ beseech thee to hearꝑ us, good Lord.

That it may please thee to giue to all Nations unity, Peace, and concord;

Weꝑ beseech thee to hearꝑ us, good Lord.

That it may please thee to giue us an heart to love and dread thee, and diligently to liue after thy commandments;

Weꝑ beseech thee to hear us, good Lord.

That it may please thee to giue to all thy people increase of grace, to hear meekꝑly thy

l. 15. The 352nd page of the MS. Book has no catch-word.

l. 16. The 353rd page of the MS. Book commences with the word "That".

of ~~Priests~~ Deacons.

word, and to receiue it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as haue erred and are deceiued;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as doe stand, and to comfort, and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserue all that travel by land or by water, all women labouring of childe, all sick persons and young children, and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend and prouide for the fatherless children and widowes, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to haue mercy upon all men;

We beseech thee to hear us, good Lord.

The Ordering

That it may please thee to forgiue our enimies,
persecutors, and slanderers, and to turn their
hearts;

Weꝛ beseech thee to hear us, good Lord.

That it may please thee to giue and preserue
to our use the kindly fruits of the earth, so as
in due time weꝛ may enjoy them;

Weꝛ beseech thee to hearꝛ us, good Lord

That it may please thee to give us true
repentance, to forgiue us all our sins, negli-
gences and ignorances, and to endue us with the
grace of thy holy Spirit^z, to amend our liues
^{holy}
according to thy word;

Weꝛ beseech thee to hear us, good Lord.

Son of God: weꝛ beseech thee to hearꝛ us.

Son of God: weꝛ beseech thee to hearꝛ us.

**X O Lamb of God that take^z away the sins of
the world;**

Grant vs thy peace.

O Lamb of God: that takest away the sins of
world;

Haue mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, haue mercy upon us.

Lord, haue mercy upon us.

Christ, haue mercy upon us.

l. 1. The 354th page of the MS. Book commences with the word "That".

l. 1. "enimies", sic orig.

l. 17. After "take", a cancellation, apparently of "st".

of Deacons.

Christ, haue mercy upon us.

Lord, haue mercy upon us.

Lord, haue mercy upon us.

Then shall the Priest, and the people with him, say the Lord's Prayer.

Our ffather, which art in heaven, hallowed be thy name. Thy Kingdome come. Thy will be done in earth, as it is in heaven. Giue us this day our daily bread. And forgiue us our trespasses, as wee forgiue them, that trespass against us. And lead us not into temptation; but deliuer us from evil. Amen.

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Priest.

O Lord, deal not with us after our sins.

Answer.

Neither reward us after our iniquities.

Priest

Let us pray.

O God mercifull ffather, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and aduersities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the Devil or man

1. 11. After "temptation", a comma altered into the semicolon.

1. 13. The 354th page of the MS. Book has no catch-word.

1. 14. The 355th page of the MS. Book commences with the word "Priest."

U. Pr.

Q. Pr.

1. 18. Omitted.

1. 16. *Ans.*

1. 18. Omitted.

The Ordering

worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that weſ thy servants, being hurt by no persecutions, may euermore giue thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliuer us for thy names sake.

O God, weſ haue heard with our ears, and our ffathers have declared unto us, the noble works that thou didst in their daies, and in the old time before them.

O Lord, arise, help us, and deliuer us for thine honour.

Glory be to the ffather, and to the Son: and to the holy Ghost,

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

ffrom our enimies defend us, o Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forguie the sins of thy people.

352

ffavourably with mercy hear our prayers.

O son of Daudid haue mercy upon us.

l. 20. "enimies", sic orig.

l. 23. "forguie", sic orig.

l. 24. The 355th page of the MS. Book has no catch-word.

l. 25. The 356th page of the MS. Book commences with the word "ffavourably".
(610)

of Deacons.

Both now and euer vouchsafe to hearē us,
o Christ.

Graciously hear us, o Christ; graciously
hearē us, o Lord Christ.

Priest.

O Lord, let thy mercy be shewed upon us.

Answer.

As we do put our trust in thee.

We humbly beseech thee, O ffather, merci-
fully to lookē upon our infirmities, and for the
glory of thy name, — turn from us all those evils
that we most righteously haue deserved; and
grant, that in all our troubles we may put our
whole trust and confidence in thy mercy, and
euermore serve thee in holiness and pureness of
Living, to thy \ \ \ honour and glory, through
our onely Mediatour and \ \ \ Advocate,
Jesus Christ our Lord. Amen.

U. Pr.

l. 9. "Let us pray." interpolated before
"We humbly beseech thee".

Q. Pr.

l. 9. "Let us pray." interpolated before
"We humbly beseech thee".

The Ordering

¶ Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel^X, as followeth.

The Collect.

Almighty God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr, S^t Steven, with others; Mercifully behold these thy servants now called to the like Office and Administration. Replenish them so with the truth of thy doctrine, and adorn^e them with innocency of life, that both by word and good example, they may faithfully serve thee in this Office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost now and for ever. Amen.

The Epistlo.

^{the}
1 Tim: 3, Likewise must Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithfull in

1. 1. The 357th page of the MS. Book commences with the word "Then".

1. 1. Pages 357 to 401 (both inclusive) of the MS. Book are written in a small hand.

U. Pr.

1. 8. Saint Stephen.
1. 20. (margin). 1 Tim. iii. 8.
(612)

Q. Pr.

1. 8. Saint Stephen.
1. 20 (margin). 1 TIM. iii. 8.

of Deacons.

all things. Let the Deacons be the husbands of one wife, ruling their children/ and their own houses well. For they that have used the Office of a Deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus.

Or **354**

Or else this out of the Sixth of the Acts of the Apostles. cts 6. 2.

Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and

brethren,

serve tables. Wherefore, look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom we may appoint over this business. But we will give our selves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude. And they chose Steven, a man full of faith, and of the holy Ghost, and Philip, and Prochorus, and Nic^hanor, and Timon, and Parmenas, and Nic^holas, a proselyte of Antioch: whom they set before the Apostles; and when they had prayed, they laid their hands on them. And the word of God **e**ncreased, and the

1. 8. The 358th page of the MS. Book commences with the words "Or else".
1. 8 (margin). "cts", sic orig.

U. Pr.

1. 19. Stephen.

Q. Pr.

1. 8. *Sixth Chapter.*
1. 19. Stephen.

The Ordering

number of the Disciples multiplied in Ierusalem greatly, and a great company of the Priests were obedient to the faith.

And before the Gospel, the Bishop sitting in his Chair shall cause the Oath of the Kings Supremacy, and against the power and authority of all foreign Potentates to be ministred unto every of them that are to be ordered.

The Oath of the Kings Sovereignty

I A. B. do utterly testifie and declare in my conscience, that the Kings Highness is the only Supream Governour of this Realm, and of all

es

other his highness dominions and Countries, as well in all Spirituall or Ecclesiasticall things or causes, as Temporall: And that no foreign Prince, Person, Prelate, State, or Potentate hath, or ought to have any jurisdiction, power, superiority, preeminence, or authority, Ecclesiasticall or Spirituall within this Realm. And therefore

l. 1. In "multiplied", the "i" written upon a "y" partly erased.

U. Pr.

l. 10 to p. 613, l. 14. The Oath is thus given:

"I A. B. do swear, that I do from my heart abhor, detest, and abjure, as impious, and heretical, that damnable Doctrine and Position, That Princes excommunicated or deprived by the Pope, or any Authority of the See of Rome, may be deposed or murdered by their Subjects, or any other whatsoever. And I do declare, that no foreign Prince, Person, Prelate, State, or Potentate, hath, or ought to have, any Jurisdiction, Power, Superiority, Preeminence, or Authority, Ecclesiasticall or Spirituall, within this Realm. *So help me God.*"

(614)

Q. Pr.

l. 10 to p. 613, l. 14. The Oath is thus given:

"I A. B. do swear, that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable Doctrine and Position, that Princes excommunicated or deprived by the Pope, or any Authority of the See of Rome, may be deposed or murdered by their Subjects, or any other whatsoever. And I do declare, that no foreign Prince, Person, Prelate, State or Potentate, hath, or ought to have, any Jurisdiction, Power, Superiority, Pre-eminence, or Authority, Ecclesiasticall or Spirituall, within this Realm. *So help me God.*"

of Deacons.

I do utterly renounce and forsake all foreign jurisdictions, powers, superiorities and authorities

355

and

and do promise, That from henceforth I shall bear faith and true allegiance to the Kings Highness, His Heires and lawful Successors, and to my power shall assist and defend all jurisdictions, priviledges, preeminences and authorities granted or belonging to the Kings Highness, his Heirs and Successors, or united and annexed to the Imperial Crown of this Realm; So help me God, and the Contents of this book.

Then shall the Bishop examine every one of them that are to be Ordered in the presence of the people, after this manner following.

Do you trust that you are inwardly moved by the holy Ghost, to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer.

I trust so.

The Bishop.

Do you think that you are truly called accord-

1. 5. The 359th page of the MS. Book commences with the word "and".

1. 7. After "lawful", an erasure.

The Ordering

ing to the will of our Lord Jesus Christ, and the due Order of this Realm, to the Ministry of the Church?

Answerꝑ.

I think so.

The Bishop.

Do you unfeignedly believe all the Canonically Scriptures of the Old and New Testament?

Answerꝑ.

I do believe them.

The Bishop.

Will yoⁿ diligently read the same unto the people assembled in the Church where yoⁿ shall be appointed to serve?

Answerꝑ.

I will.

The **356**

The Bishop.

It appertaineth to the Office of a Deacon in the Church where he shall be appointed to serve, to assist the Priest in Divine service, and especially when he ministreth the holy Communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to Bap-

l. 18. The 360th page of the MS. Book commences with the words "The Bishop."

U. Pr.

Q. Pr.

l. 4. *Answ.*

l. 9. *Answ.*

l. 15. *Answ.*

of Deacons.

tize infants, and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his office, where provision is so made, to search for the sick, poore and impotent people of the Parish, to intimate their Estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners or others. / will you do this gladly and willingly?

Answer.

I will so do, by the help of God.

The Bishop.

Will you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the doctrine of Christ, and to make both your selves and them, as much as in you lyeth, wholsome examples of the flock of Christ?

Answer.

I will so do, the Lord being my helper.

The Bishop.

Will yo^r reverently obey your Ordinary, and other, chief Ministers of the Church, and them to whom the charge and government over you is committed, following with a glad mind, and will their godly admonitions?

Answer.

U. Pr.

1. 10. *Answ.*
1. 19. *Answ.*
1. 27. *Answ.*

Q. Pr.

The Ordering

I will endeavour my self, the Lord being my helper.

357

Then

¶ Then the Bishop, laying his hand severally upon the head of every one of them, humbly kneeling before him, shall say,

Take thou authority to execute the Office of a Deacon in the Church of God committed unto thee: In the name of the father, and of the Son, and of the holy Ghost. Amen.

¶ Then shall the Bishop deliver to every one of them the New Testament, saying,
Take thou authority to read the Gospell in the Church of God, and to preach the same, if thou be thereunto licensed by the Bishop himself.

¶ Then one of them appointed by the Bishop shall read

The Gospell.

¹ Luke: 12, 35. Let your loyns be girded about, and your lights burning; and ye your selves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those Servants, whom the Lord when he cometh, shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come

l. 4. The 361st page of the MS. Book commences with the word "Then".

U. Pr.

Q. Pr.

l. 4. *Hands.*

l. 4. *hands.*

l. 19 (margin). St. Luke xii. 35.

l. 19. *The Gospell.* S. LUKE xii. 35,

(618)

of Deacons.

^{and}
forth ~~to~~-serve them. And if he shall come in
the second watch, or come in the third watch,
and find them so, blessed are those servants.

¶ Then shall the Bishop proceed in the
Communion, and all that are Ordered,
shall tarry and receive the holy Commu-
nion the same day with the Bishop.

¶ The Communion ended, after the last
Collect, and immediately before the Bene-
diction/ shall be said these Collects fol-
lowing.

Almighty. **358**

Almighty God, giver of all good things, who of
thy great goodness hast vouchsafed to accept/
and take these thy servants unto the office of
Deacons in thy Church; Make them, we be-
seech thee, O Lord, to be modest, humble, and
constant in their ministration, to have a ready
will to observe all spirituall discipline; that
they having always the testimony of a good
^{euer}
conscience, and continuing ~~ever~~ stable and strong
in thy son Christ, may so well behave them-
selves in this inferiour Office, that they may be
found worthy to be called to the higher Mi-
nistries in thy Church, through the same thy
son our Saviour Jesus Christ; to whom be glory
and honour world without end. Amen./

l. 13. The 362nd page of the MS. Book commences with the word "Almighty".

U. Pr.

l. 24. called unto.

Q. Pr.

l. 24. called unto.

2 T

The Ordering, &c.

Prevent us, O Lord, in all our doing^s with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finaly^l by thy mercy obtaine^g everlasting life, through Jesus Christ our Lord. Amen.

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and Love of God, and of his son Jesus Christ our Lord. And the blessing of God Almighty, the father, the Son, and the holy Ghost be amongst yo^r, and remain with you alwaies. amen.

And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole yeare (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent, he may be perfect, and well expert in the things appertaining to the Ecclesiastica^l administration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood,, at the times appointed in the Canon; or else on urgent occasion, upon some other Sunday, or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.

The Form and Manner of Ordering of PRIESTS.

When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon/or Exhortation, declaring the Duty/and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ; and also how the people ought to esteem ^{them} in their Office.

First the Arch-Deacon, or in his absence, one appointed in his stead, shall present unto the Bishop sitting in his Chair near ^{to} the holy Table, all them that shall receive the ^A Order of Priesthood that day (each of them being decently habited) and say,

Reverend Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

The Bishop.

Take heed that the persons whom ye present unto us bee apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God and the edifying of his Church.

1. 1. The 363rd page of the MS. Book commences with the words "The Form".

<i>U. Pr.</i> 1. 12. (sitting in his chair near to the <i>holy Table</i>).	<i>Q. Pr.</i> 1. 12. (sitting in his Chair near to the <i>holy Table</i>).
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The Ordering

The Arch-Deacon shall answer.

I have enquired of them, and also examined them, and think them so to be.

Then **360**

Then the Bishop shall say unto the people. Good people, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood: For after due examination we find not to the contrary, but that they be lawfully called to their function, and Ministry, and that they be persons meet for the same. But yet, if there be any of you who knoweth any impediment or notable crime in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the name of God, and shew what the crime or impediment is.

And if any great crime or impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that crime.

Then the Bishop (commending such, as shall be found meet to be Ordered, to the

1. 5. The 364th page of the MS. Book commences with the word "Then".

of Priests,

prayers of the congregation) shall, with the Clergy and People present, sing, or say the Litany, with the prayers, as is before appointed in the form of Ordering Deacons; save only that in the proper Suffrage there added, the word [Deacons] shall be omitted, and the word [Priests] inserted in stead of it.

Then shall be sung or said the Service ^{for} ~~of~~ the Communion; with the Collect, Epistle, and Gospel, as followeth.

The Collect.

Almighty God, giver of all good things, who by thy holy Spirit hast appointed divers Orders of Ministers in the Church, mercifully behold these thy servants now called to the Office of Priesthood, and replenish them so with the truth of thy Doctrine, and adorn them with innocency of life, that both ^{By} ~~thy~~ word and good example they may faithfully serve thee in this Office to the glory of thy ~~name~~, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost, world without end. Amen.

The

The Ordering

The Epistle.

Eph. 4. 7.

Vnto every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it, but that he also descended first into the lower parts of the Earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastours, and Teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the Stature of the fulness of Christ.

for

After this shall be read the Gospel part of the Ninth Chapter of S^t Mathew, as followeth.

S^t. Mat. 9. 36. When Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no Shepherd. Then saith he unto his disciples, the

1. 1. The 365th page of the MS. Book commences with the words "The Epistle"

U. Pr.

1. 20. *Saint Matthew.*
(624)

Q. Pr.

1. 20. *Saint Matthew.*

of Priests.

harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Or 362

Or else this that followeth out of the Tenth

Chapter of St John. —

John 10. 1.

Verily verily I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entreth in by the door, is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came

l. 6. The 366th page of the MS. Book commences with the words "Or else".

U. Pr.

l. 7. *Saint John.*
l. 7 (margin). St. John x. 1.

Q. Pr.

l. 7. *Saint John.*
l. 7 (margin). S. JOHN x. 1.

(625)

The Ordering

before me, are thieves and robbers; but the sheep did not hear them. I am the door, by me ^{man} if any enter in, he shall be saved, and shall go in and [^]out, and find pasture. The thief cometh not but for [■] to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the father knoweth me, even so know I the father; and I lay down my life for the sheep. And other sneep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

363

Then

Then the Bishop sitting in his Chair shall

l. 24. The 367th page of the MS. Book commences with the word "Then".

of Priests

minister unto every one of them the Oath concerning the Kings Supremacy, as it is before set forth in the form for ^{the} Ordering of Deacons.

And that done, he shall say unto them as hereafter followeth.

You have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospell, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that you have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: That is to say, to be messengers, watchmen and stewards of the Lord; to teach and to premonish, to feed and provide for the Lords family; to seek for Christs sheep that are dispersed abroad, and for his Children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have alwaies therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his spouse, and his body. And if it shall happen

The Ordering

the same Church, or any member thereof to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your ministry towards the Childreⁿ of God, towards the spouse and body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as^s are or shall be committed to your charge, unto that agreement in the faith and knowledge of God,

and **364**

and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for errour in Religion, or for viciousness in Life.

Foras^much then as your Office is both of so great excellency, and of so great difficulty, ye see with ^{how}~~what~~ great care and study ye ought to apply your selves, as well, that ye may shew your selves dutiful and thankful[^] unto ^{that}~~the~~ Lord who hath placed you in so high a dignity[^];

1. 9. In "lieth", the "i" written upon a "y", which is partially erased.

1. 14 (margin). In "364", the "4" written upon a "3".

1. 15. The 368th page of the MS. Book commences with the word "and".

of Priests.

as also to beware that neither you yo^u selves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of your selves; for that will and ability is given of God alone: Therefore ye ought, and have need to pray earnestly for his holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of your selves, and of them that specially pertain unto you, according to the rule of the same Scriptures: And for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed and pondered these things with your selves long before this time; and that you have clearly determined, by Gods grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you: So that as much as lyeth in you, you will apply your selves wholly to this one thing, and draw all your cares and studies this way; and that you will con-

The Ordering

tinually pray to God the father, by the mediation of our only Saviour, Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and

365

stronger

stronger in your ministry, and that ye may so endeavour yourselves from time to time, to sanctifie the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholsom and godly examples and paterns for, the people to follow.

And now that this present congregation of Christ here assembled, may also understand your minds, and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we in the Name of God, and of his Church, shall demand of you touching the same.

Do you think in your heart that you be truly called, according to the will of our Lord Iesus Christ, and the Order of this Church of

l. 3. After "Ghost", a comma altered into the semicolon.

l. 6 (margin). In "365", the "5" written upon a "4".

l. 7. The 369th page of the MS. Book commences with the word "stronger".

l. 9. In "sanctifie", the "i" written upon a "y".

U. Pr.

l. 23, and l. 1. p. 631. this United Church of
England and Ireland.
(630)

Q. Pr.

l. 23, and l. 1. p. 631. this United Church of
England and Ireland.

of Priests,

Ireland . . , to the Order and Ministry
of Priesthood?

Answer.

I think it.

The Bishop.

Are you perswaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternall salvation through faith in Iesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that which you shall be perswaded may be concluded and proved by the Scripture?

Answer.

I am so perswaded, and have so determined by Gods grace.

The Bishop.

Will you then give your faithful diligence alwaies so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the com-

l. 1. The word "Ireland" partly fills up a blank originally left in the MS., and is in a much larger character and paler ink than the character and ink of the text immediately preceding and succeeding it; and has been inserted by some other scribe.

U. Pr.

ll. 11, 12. Parentheses omitted.

Q. Pr.

l. 3. *Answ.*

ll. 11, 12. Parentheses omitted.

l. 15. *Answ.*

The Ordering

mandments of God ; so that you may teach
the people committed to your ^{cure and} Charge, with all
diligence to keep and observe the same?

Answerꝑ **366**

Answerꝑ.

I will ^{do} ~~do~~ so by the help of the Lord.

The Bishop.

Will you be ready with all faithful diligence to
banish and drive away all erroneous and strange
to
doctrines, contrary to Gods word; and use both
publick and private monitions and [^]exhorta-
tions, as well to the sick, as to the — whole
within your Cures, as need shall require, and
occasion shall be given?

Answerꝑ.

I will, the Lord being my helper.

The Bishop.

Will you be diligent in prayers, and in reading of
the holy Scriptures, and in such studies as help
to the knowledge of the same, laying aside the
study of the world and ~~of~~ the flesh?

Answerꝑ.

- l. 1. In "God", the "d" defaced by a blot.
l. 5. The 370th page of the MS. Book commences with the word "Answerꝑ."

U. Pr.

Q. Pr.

- l. 5. *Answ.*
l. 13. your Cure.
l. 15. *Answ.*
l. 22. *Answ.*

of Priests.

I will endeavour my self so to do, the Lord being my helper.

The Bishop.

Will you be diligent to frame and fashion your own selves and your families, according to the doctrine of Christ, and to make both your selves and them, as much as in you lieth, wholesom examples and patterns to the flock of Christ?

Answer.

I will apply myself thereto, the Lord being my helper.

367

The

The Bishop.

Will you maintain and set forwards, as much as lieth in you, quietness, peace and love among all Christian people, and especially among them that are, or shall be committed to your charge?

Answer.

I will so do, the Lord being my helper.

Bishop.

Will you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admoni-

1. 13. The 371st page of the MS. Book commences with the words "The Bishop."

U. Pr.

Q. Pr.

1. 20. *The Bishop.*

1. 9. *Answ.*

1. 18. *Answ.*

1. 20. *The Bishop.*

The Ordering

tions, and submitting your selves to their godly judgements?

Answer.

I will ^{do,} ~~do~~ so the Lord being my helper.

Then shall the Bishop standing up, say,
Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Iesus Christ our Lord. Amen.

After this the Congregation shall be desired, secretly in their prayers to make their humble supplications to God for all these things: For the which prayers there shall be silence kept for a space.

After which ~~there~~ shall be sung or said by the Bishop (the persons to be Ordained Priests, all kneeling) **Veni, Creator Spiritus;** the Bishop begining, and the Priests and and others that are present, answering by verses, as followeth.

Come, holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy 368

l. 19. "and and", sic orig.

of Priests.

Thy blessed unction from above,
Is comfort, life, and fire of Love.
Enable with perpetual light
The dulness of our blinded sight.
Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.
Teach us to know the father, Son,
And thee, of both, to be but one.
That through the ages, all along,
This may be our endless song;
Praise to thy eternal merit,
Father, Son, and holy Spirit.

Or this.

Come, holy Ghost, eternal God,
proceeding from above,
Both from the Father and the Son.,
the God of peace and love.
Visit our minds, into our hearts
thy heavenly grace inspire,
That truth and godliness we may
pursue with full desire.
Thou art the very Comforter
in grief and all distress:
The heavenly gift of God most high,
No tongue can it express.
The fountain and the living spring
of joy celestial:

l. 1. The 372nd page of the MS. Book commences with the word "Thy".

l. 22. In "godliness", the "l" written upon some other letter which is undistinguishable.

The fire so bright, the love so sweet,
 the unction spiritual.
 Thou in thy gifts art manifold,
 by them Christs Church doth stand:
 In faithful hearts thou writ'st thy law,
 the finger of Gods hand.
 According to thy promise, Lord,
 thou givest speech with grace,

369

That

That through thy help Gods praises may
 resound in every place.
 O holy Ghost. into our minds
 send down thy heavenly light;
 Kindle our hearts with fervent zeal,
 to serve God day and night.
 Our weakness strengthen and confirm
 (for Lord, thou know'st us frail)
 That neither devil, world nor flesh
 against us may prevail.
 Put back our enemies far from us,
 and help us to obtain
 Peace in our hearts with God and man
 (the best, the truest gain!)
 And grant that thou being, O Lord,
 our leader and our guide,

l. 10. The 373rd page of the MS. Book commences with the word "That":—it has no head-line.

U. Pr.

Q. Pr.

l. 10. *thro'*.
 l. 20. enemy.
 (636)

l. 10. *thro'*.

of Priests.

We may escape the snares of sin,
and never from thee slide.
Such measures of thy powerful grace,
grant, Lord, to us, we pray,
That thou maist be our comforter
at the last dreadful day.
Of strife and of dissension
dissolve, O Lord, the bands,
And knit the knots of peace and love,
throughout all Christian lands.
Grant us the grace that we may know
the father of all might,
That we of his beloved Son
may gain the blisful sight,
And that we may with perfect faith
ever acknowledge thee,
The Spirit of Father, and of Son,
one God in persons three.
To God the father, laud and praise,
and to his blessed Son,
And to the holy Spirit of grace,
Co-equal three in one.

And 370

And pray we that our only Lord
would please his spirit to send
On all that shall profess his Name,
from hence to the worlds end.

Amen.

That done, the Bishop shall pray in this wise,
and say,

l. 24. The 374th page of the MS. Book commences with the word "And".

The Ordering

Let us pray.

Almighty God and heavenly father, who of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Authour of everlasting life; who after ~~that~~ he had made perfect our Redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors, by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present, to the same Office and Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to shew our selves thankful unto thee for these and all other thy benefits, and that we may daily encrease and go forwards in the knowledge and faith of thee and thy Son, by the holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed Kingdom enlarged, through the

of Priests.

same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same holy Spirit, world without end, Amen.

371

When

When this Prayer is done, the Bishop, with the Priests present, shall lay their hands severally upon the head of every one that receiveth the Order of Priesthood; the receivers humbly kneeling upon their knees, and the Bishop saying,

Receive the holy Ghost for the Office and work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain they are retained. And be thou a faithful dispenser of the Word of God, and of his holy Sacraments; in the name of the Father, and of the Son, and of the holy Ghost. Amen.

Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,

Take thou authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

1. 5. The 375th page of the MS. Book commences with the word "When".

The Ordering, &c.

When this is done the Nicene Creed shall be sung or said, and the Bishop shall after that go on in the service of the Communion, which all they that receive Orders, shall take together, and remain in the same place where hands were laid upon them, until such time as they have received the Communion.

The Communion being done, after the last Collect, and immediatly before the Benediction, shall be said these Collects.

Most merciful Father, we beseech thee to send upon these thy servants, thy heavenly blessing, that they may be cloathed with rightcousness, and that thy word spoken by their mouths, may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same as the meanes of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy — Kingdom, through Iesus Christ, our Lord. Amen.

372

prevent

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy

l. 27. The 376th page of the MS. Book commences with the word "Prevent".
(640)

of Priests.

continual help, that in all our works begun, continued, and ended in thee, we may glorify thy Name, and finally by thy mercy obtain everlasting life, through Iesus Christ our Lord. Amen.

The peace of God which passeth all understanding keep your hearts and minds in the knowledge and love of God, and of his Son Iesus Christ our Lord. And the blessing of God Almighty, the father, the Son, and the holy Ghost be amongst you, and remain with you always. Amen.

And if on the same day the Order of Deacons

^c
be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests: And it shall suffice that the Litany be once said for both. The Collects shall both be used; first that for Deacons, then that for Priests. The Epistle shall be Ephe: iv. 7, to 14. as before in this Office. Immediately after which, they that are to be made Deacons, shall take the Oath of Supremacy, be examined and Ordained, as is above prescribed. Then one of them having read the Gospel

l. 4. "or", sic orig.

U. Pr.

- l. 3. thy holy Name.
l. 4. our Lord.
ll. 19, 20. Ephes. iv. 7—13.

Q. Pr

- l. 3. thy holy Name,
l. 4. our Lord,

The Ordering, &c

(which shall be either out of S. Matth. ix. 35 as before in this Office ; or else S. Luke xii. 35. to 39. as before in the Form for the Ordering of Deacons) they that are to be made Priests shall likewise take the oath of Supremacy, be Examined and Ordained, as ^{is} in this Office before appointed.

373

The

U. Pr.

11. 2, 3. S. Luke xii. 35—38.

(642)

Q. Pr.

1. 3. *Form of the Ordering.*

The Form of Ordaining or Consecrating
of an ARCHBISHOP, or BISHOP;

Which is always to be performed upon some
Sunday or Holy-day.

¶ When all things are duly prepared in the
Church, and set in Order; after Morning
Prayer is ended, the Archbishop (or some
other Bishop appointed) shall begin the
Communion-Service; in which this shall be
The Collect.

Almighty God, who by thy son Jesus Christ
didst give to thy holy Apostles many excellent
gifts, and didst charge them to feed thy flock;
Give grace, we beseech thee, to all Bishops, the
Pastors of thy Church, that they may diligently
preach thy Word, and duly administer the
godly Discipline thereof; and grant to the
people that they may obediently follow the
same, that all may receive the crown of ever-
lasting glory, through Iesus Christ our Lord.
Amen.

And another Bishop shall read
The Epistle.

This is a true saying, If a man desire the Office 1. Tim: iij. 1.
of a Bishop, he desireth a good work. A
Bishop then must be blameless, the husband of
one wife, vigilant, sober, of good behaviour,

1. 1. The 377th page of the MS. Book commences with the word "The":—it has no
head-line.

The Consecration

given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children

^C
in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride, he fall into the condemnation of the

Devil. **374**

devil. Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the Devil.

¶ Or this, for the Epistle.

Acts xx, 17. From Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know from the first day that I came ~~into~~ **into** Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many teares and temptations which befell me by the lying in wait of the Jewes: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to

l. 11. The 378th page of the MS. Book commences with the word "devil."

l. 18. "into" cancelled and also partially defaced by a blot: the "**into**" in different ink and character, and written in the inner margin.

of Bishops.

the Greeks repentance toward God, and faith toward our Lord Iesus Christ. And now behold, I goe bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the holy Ghost witnesseth in every cit^y, saying, That bonds and afflictions abide me. But none of these things move, me,

neither count I my ^{life} ~~self~~ dear unto myself, so that I might^x finish my course with joy, and the

of
ministry which I have received ~~from~~ the Lord Iesus, to testify the Gospel of the^x grace of God. And now behold, I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no^e more. Wherefore I take you to record this day, that I am pure from the bloud of all men. For I have not shunned to declare unto you all the counsell of God. Take heed therefore unto your selves, and to all the flock over the which the holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own bloud. For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things,

375

to

to draw away disciples after them. Therefore

l. 10. "ministry", sic orig.

l. 27. The 379th page of the MS. Book commences with the words "to draw".

The Consecration

watch, and remember, that by the space of three yeares I ceased not to warn every one night and day with teares. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no mans silver, or gold, or apparel, yea, you your selves know, that these hands have ministred unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Iesus, how he said, It is more blessed to give than to receive.

Then another Bishop shall read
The Gospel.

S John xxi
15.

Iesus saith ~~unto~~ Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, ~~Feed my sheep. He saith unto him,~~ Yea, Lord, thou knowest that I love thee. He saith unto him, feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things;

U. Pr.

l. 8. ye yourselves.
(616

Q. Pr.

l. 8. ye yourselves.

of Bishops.

thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

376

Or

Or this.

The same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Iesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Iesus to them again, ^{hath}Peace be unto you: As my father sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

S. John xx.
19.

Or this.

Iesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all Nations, baptizing them in the Name of the father, and of

S. Mat. xxviii.
19.

l. 5. The 380th page of the MS. Book commences with the words "Or this."

U. Pr.

l. 5. *Or else this.*

l. 13. saith.

l. 21 (margin). St. Mat. xxviii. 18.

Q. Pr.

l. 5. *Or else this.*

l. 13. saith.

l. 21 (margin). S. Mat. xxviii. 18.

The Consecration

the Son, and of the holy Ghost : teaching them to observe all things what soever I have commanded you ! And lo I am with you alway, even unto the end of the world.

After the Gospel, and the Nicene Creed, and the Sermon are ended, the Elected Bishop (vested with his Rotchet) shall be presented by two Bishops into the Archbishop of that Province (or to some other Bishop appointed by lawful Commission) the Archbishop sitting in his Chair near the holy Table, and the Bishops that present him, saying,

Most Reverend Father in God, we present unto you this godly and well-learned man, to be Ordained and Consecrated Bishop.

377

Then

Then shall the Archbishop demand the Kings Mandate for the Consecration, and cause it to be read. And the Oath touching the acknowledgement of the Kings Supremacy, shall be ministred to the persons elected, as it is set down before in the Form for the Ordering of Deacons. And then shall also be ministred unto them the Oath of due obedience to the Archbishop, as followeth.

1. 18. The 381st page of the MS. Book commences with the word "Then".
(618)

of Bishops,

The Oath of due obedience to the Archbishop.

In the name of God. Amen. I. N. chosen Bishop of the Church and See of N. do profess and promise all due reverence and obedience to the Archbishop, and to the Metropolitall Church of N. and to their Successors; So help me God, through Iesus Christ.

This Oath shall not be made at the Consecration of an Archbishop.

Then the Archbishop shall move the Congregation present to pray, saying thus to them.

Brethren, it is written in the Gospel of S. Luke, That our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve Apostles; ~~That~~ It is written also in the Acts of the Apostles, That the disciples who were at Antioch, did fast and pray before they laid hands on Paul and Barnabas,

and sent them forth. Let us therefore, following the example of our Saviour Christ and his Apostles, first fall to prayer, before we admit and send forth this person presented unto us, to the work whereunto we trust the holy Ghost hath called him.

-
1. 7. After "God," an erasure, and then a small hole in the paper.
1. 16. After "Apostles", a comma altered into the period.
-

1. 13. Saint Luke. *U. Pr.*

1. 13. Saint Luke. *Q. Pr.*

The Consecration

And then shall be said the Litany, as before, in the Form of Ordering — Deacons : Save only that after this place, That it may please thee to illuminate all Bishops, &c., the proper Suffrage there following, shall be omitted, and this inserted instead of it ;

That it may please thee to bless this our Brother Elected, and to send thy grace vpon him, that he may duly execute the Office whereunto he is called, to the edifying of thy

Church **378**

Church, and to the honour, praise, and glory of thy Name.

Answer.

We beseech thee to hear us, good Lord.

Then shall be said this Prayer following.

Almighty God, giver of all good things, who by thy holy Spirit hast appointed divers Orders of Ministers in thy Church, mercifully behold this thy servant now called to the work and Ministry of a Bishop, and replenish him so with the truth of thy Doctrine, and adorn him with innocency of life, that both by word and deed, he may faithfully serve thee in this Office, to the glory of thy name, and the edifying and well

ll. 3, 4. "That it may please thee to illuminate all Bishops, &c.", written in a stiff square-shaped character.

l. 6. After "it", a comma altered into the semicolon.

l. 12. The 382nd page of the MS. Book commences with the word "Church".

of Bishops.

governing of thy Church, through the merits of our Saviour Iesus Christ, who liveth and reigneth with thee and the holy Ghost, world without end. Amen.

Then the Archbishop sitting in his Chair, shall say to him that is to be Consecrated, Brother, forasmuch as the holy Scripture, and the ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before I admit you to this Administration, I will examine you in certain Articles, to the end that the ^{haue} Congregation present may a trial, and bear witness how you be minded to behave yourself in the Church of God.

Are you perswaded that you be truly called to this Ministration, according to the will of our Lord Iesus Christ, and the Order of this Realm?

Answer.

379 I am so perswaded.

The

The Archbishop.

Are you perswaded that the holy Scriptures contain sufficiently all doctrine required of necessity to eternall salvation through faith in

1. 25. The 383rd page of the MS. Book commences with the word "The".

The Consecration

Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be perswaded may be concluded, and proved by the same?

Answer.

I am so perswaded and determined by Gods grace.

The Archbishop.

Will you then faithfully exercise your self in the same holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as ye may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gain-sayers?

Answer.

I will so do, by the help of God.

The Archbishop.

Are you ready with all faithful diligence to banish and drive away all erroneous and strange Doctrine, contrary to Gods word; and both privately and openly to call upon, and encourage others to the same?

Answer.

I am ready, the Lord being my helper.

The Archbishop.

Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly

ll. 28, 29. Over "worldly lusts, and live," words have been written, but so obliterated as to be undistinguishable.

of Bishops.

in this present world, that you may shew your self in all things an example of good works unto others, that the Adversary may be ashamed, having nothing to say against you?

Answerꝑ.

I will ~~do~~ ^{do,} so the Lord being my helper.

380

The

The Archbishop.

Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as be unquiet, disobedient and criminous — within your diocess, correct and punish, according to such Authority as you have by Gods word, and as to you shall be committed by the Ordinance of this Realm?

Answerꝑ.

I will so do, by the help of God.

The Archbishop.

Will you be faithfull in ordaining, sending, or laying hands upon others?

Answerꝑ.

I will ~~do~~ ^{bee} so by the help of God.

-
1. 9. The 384th page of the MS. Book commences with the word "The".
1. 11. In "lie", the "i" written upon a "y".
-

U. Pr.

Q. Pr.

1. 5. *Answ.*

1. 9. *Answ.*

1. 22. *Answ.*

2 X 2

(653)

The Consecration

The Archbishop.

Will you shew yourself gentle, and be mercifull
for Christs sake to poore and needy people, and
to all strangers destitute of help?

Answer.

I will so shew myself, by Gods help.

Then the Archbishop standing up, shall say,

C

Almighty God, our heavenly father, who hath
given you a good will to do all these things,
grant also unto you strength and power to per-
form the same; that he accomplishing in you
the good work which he hath begun, you may
be found perfect and irreprehensible at the latter
day, through Jesus Christ our Lord. Amen.

Then shall the Bishop Elect put on the rest
of the Episcopall habit, And kneeling down
[Veni Creator Spiritus] shall be sung or
said over him, the Archbishop begining;
and the Bishops, with others that are
present, answering by verses, as followeth,

Come

381

Come, holy Ghost, our souls inspire,
And lighten with celestial fire.

-
- l. 17. "Veni Creator Spiritus" written in a stiff, upright hand.
l. 18. After "beginning", a comma altered into the semicolon.
l. 19. After "with", an erasure.
l. 22. The 385th page of the MS. Book commences with the word "Come".
-

U. Pr.

Q. Pr.

- l. 5. *Ans.*
l. 12. goodwork.

of Bishops,

Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.
Anoint and cheer our soiled face
With the abundance of thy Grace.

C

Keep far our foes, give peace at home;
Where thou art guide, no ill can come.

C

Teach us to know the father, Son,
And thee, of both, to be but one.
That through the ages all along,
This may be our endless Song;
Praise to thy eternal merit,
Father, Son, and holy Spirit.

Or this

Come, holy Ghost, eternal God,
proceeding from above,
Both from the Father and the Son
the God of peace and Love.
Visit our minds, into our hearts
thy heavenly grace inspire,
That truth and godliness we may
pursue with full desire.

l. 9. After "home", a comma altered into the semicolon.

U. Pr.

l. 18 to p. 658, l. 5. Come, Holy Ghost,
eternal God, &c. *As before in the
Form for Ordering Priests.*

Q. Pr.

l. 18 to p. 658, l. 5. Come, Holy Ghost,
eternal God, &c. *As before in the
Form for Ordering Priests.*

The Consecration

Thou art the very Comforter
in grief and all distress :
The heavenly gift of God most high,
no tongue can it express.
The fountain and the living spring
of Joy celestial !
The fire so bright, the Love so sweet,
the unction spiritual.
Thou in thy gifts art manifold,
by them Christs Church doth stand :
In faithful hearts thou writ'st thy law,
the finger of Gods hand.

According 382

According to thy promise, Lord,
thou givest speech with grace,
That through thy help Gods praises may
resound in every place.
O holy Ghost, into our minds
send down thy heavenly light;
Kindle our hearts with fervent zeal,
to serve God day and night.
Our weakness strengthen and confirm
(for ; Lord, thou knowst us frail)
That neither Devil, world, nor flesh
against us may prevail.
Put back our enemies far from us,
and help us to obtain

of Bishops.

Peace in our hearts with God and man,
 (the best, the truest gain;)
And grant that thou being, O Lord,
 our leader, and our guide,
We may escape the snares of sin,
 and never from thee slide.
Such measures of thy powerful grace,
 grant, Lord, to us, we pray,
That thou maist be our comforter
 at the last dreadful day.
Of strife and of dissension
 dissolve, O Lord, the bands,
And knit the knots of peace and love,
 throughout all Christian Lands.
Grant us the grace that we may know
 the father of all might,
That we of his beloved Son
 may gain the blisful sight,
And that we may with perfect faith
 ever acknowledge thee,
The Spirit of Father and of Son,
 one God in persons three.

C

To God the father, laud and praise,
 and to his blessed son,
And to the holy Spirit of grace,
 Co-equal three in one :

383

And

1. 3. After "thou", an erasure.

The Consecration

And pray we that our only Lord
would please his spirit to send
On all that shall profess his Name,
from hence to the worlds end.

Amen.

That ended, the Archbishop shall say,
Lord, hear our prayer.

Answer.

And let our cry come unto thee.

Let us pray.

^c
Almighty God, and most merciful father, who of
thine infinite goodness hast given thy only and
dearly beloved Son Jesus Christ, to be our
Redeemer, and the author of everlasting life;
who after that he had made perfect our redemp-
tion by his death, and was ascended into heaven,
poured down abundantly his gifts upon men,
making some Apostles, some Prophets, some
Evangelists, some Pastors and Doctors, to the
edifying and making perfect his Church; Grant,
we beseech thee, to this thy servant such grace,
that he may evermore be ready to spread
abroad thy Gospel, the glad tidings of recon-
ciliation with thee, and use the authority given
him, not to destruction, but to salvation; not to
hurt, but to help; so that as a wise and faithful

1. 1. The 387th page of the MS. Book commences with the word "And".

U. Pr.

Q. Pr.

1. 8. *Ans.*

1. 10. *Archbishop.* Let us pray.

of Bishops

servant, giving to thy family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who with thee, and the holy Ghost liveth and reigneth one God, world without end. Amen.

Then the Archbishop, and Bishops present shall lay their hands upon the head of the Elected Bishop, kneeling before them upon his knees, the Archbishop saying,▪

Recive the holy Ghost, for the Office and work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands;

c

In the name of the father, and of the Son, and of the holy Ghost. Amen. And remember that thou stir up the grace

of **384**

of God which is given thee by this Imposition of our hands: for God hath not given us the spirit of fear, but of power, and love, and soberness.

the

Then Archbishop shall deliver him the Bible, saying,

Give heed unto reading, exhortation and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest to all men.

1. 10. "Recive", sic orig.

1. 17. The 388th page of the MS. Book commences with the words "of God".
(659)

The Consecration

Take heed unto thyself, and to doctrine, and be diligent in doing ~~of~~ them: for by so doing, thou shalt both save thyself, and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful that you be not too remiss; so minister discipline, that you forget not mercy: that when the chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. Amen.

Then the Archbishop shall proceed in the Communion service; with whom the new Consecrated Bishop (with others) shall also communicate.

And for the last Collect, immediately before the Benediction, shall be said these Prayers.

C

Most merciful father, we beseech thee to send down upon this thy servant thy heavenly bless-

C

ing, and so endue him with thy holy Spirit, that he preaching thy word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine, but also may be to such as believe, a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that

1. 24. In "believe", an "e" altered into the "i",
(660)

of Bishops

faithfully fulfilling his course, at the latter day
he may receive the Crown of righteousness laid

385

up

up by the Lord, the righteous Iudge, who liveth

C

and reigneth one God with the father, and the
holy Ghost, world without end. Amen.

Prevent us, O Lord, in all our doings, with thy
most gracious favour, and further us with thy
continuall help; that in all our works begun,
continued, and ended in thee, we may glorify
thy holy name, and finally by thy mercy obtain
everlasting life through Iesus Christ our Lord.

Amen.

The peace of God, which passeth all under-
standing, keep your hearts and minds in the
knowledge and love of God, and of his son Iesus
Christ our Lord. And the blessing of God

C

Almighty, the father, the Son, and the holy
Ghost be amongst you, and remain with you
always. Amen

FINIS.

386

-
1. 4. The 389th page of the MS. Book commences with the word "up".
1. 22. The 389th page of the MS. Book has no catch-word.
-

1. 20. always. *U. Pr.*

1. 20. always. *Q. Pr.*

(661)

The 390th page of the MS. Book is blank, without either numbering or catch-word.
(662)

fforms of Prayer
to be used at
Sea.

The Morning and evening service to be used dayly at Sea, shall be the same which is appointed in the Book of Common prayer. These two following prayers are to be also used in his Majesties Navy every day.

O eternall Lord God, who alone spreadest out the heavens, and rulest the raging of the Sea; who hast compassed the Waters with bounds vntill day, and night come to an end; Be ^{most} pleased to receive into thy almighty and gracious protection the persons of vs thy servants, and the ffeet in which wee serue. Preserue vs from the Dangers of the Sea, and from the violence of the enemy, that we may be a safeguard unto our most gracious Sovereigne Lord ~~the~~ King Charles, and his Kingdomes, and a security for such as pass on the Seas vpon their lawfull occasions; that the Inhabitants of our Island may in peace, and quietness serue thee our God, and that we may returne in safety to enjoy the

l. 1. The 391st page of the MS. Book commences with the words "fforms of Prayer".

U. Pr.

l. 19. Dominions.
l. 21. Islands.

Q. Pr.

l. 19. Dominions.
l. 21. islands.

fforms of Prayer

with
blessings of the Land, ^{and} the fruits of our
Labours; and with a thankfull Remembrance of
thy mercys to praise and glorify thy holy name,
Through Jesus Christ our Lord. Amen.

388

The Collect.

Prevent vs, ô Lord, in all our doings, with thy
most gracious favour, and further vs with thy
continual help; that in all our works begun,
continued, and ended in thee, we may glorify
thy holy name, and finally by thy mercy obtain
everlasting life, through Jesus Christ our Lord.
Amen.

Prayers to be used in Storms at Sea.

O most powerfull, and glorious Lord God, at
whose comānd the winds blow, and lift vp the
waves of the Sea, and who stillest the rage
thereof; We thy Creatures, but miserable sin-
ners, do in this our great distress cry unto thee
for help: Saue, Lord, or else we perish. We con-
fess, when we haue been safe, and seen all things
quiet about us, We haue forgot thee our God
and refused to hearken to the still voice of thy
word, and to obey thy Commandments: But now

-
1. 3. In "mercys", "ie" altered into the "y".
 1. 5. The 391st page of the MS. Book has no catch-word.
 1. 6. The 392nd page of the MS. Book commences with the words "The Collect."
 1. 18. After "thercof", a comma altered into the semicolon.

To be vsed at Sea

we see how terrible thou art in all thy works of wonder, the great God to be feared aboue all: And therefore adore thy diuine Majesty, acknowledging thy power, and imploring thy goodness. help, Lord, and saue vs for thy mercys sake in Iesus Christ thy Son, our Lord. Amen.

or this.

O most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the iawes of this death, which is ready now to swallow vs vp: Saue Lord, or else wee perish. The living, the living shall praise thee. ô send thy word of Command to rebuke the raging winds, and the roaring sea; that we being delivered from this distress may liue to serue thee, and to glorify thy name all the days of our life. hear, Lord, and save vs, for the infinite merits of our blessed Saviour thy Son, our Lord Iesus Christ. Amen.

389

The

The prayer to be said before a fight at Sea
against any enemy.

-
1. 5. In "mercys", "ie" altered into the "y".
1. 10. After "below", a comma altered into the semicolon.
1. 16. After "sea", a comma altered into the semicolon.
1. 23. The 393rd page of the MS. Book commences with the words "The prayer".
-

U. Pr.

Q. Pr.
1. 24. *an Enemy.*

(665)

fforms of prayer

O most powerfull, and glorious Lord God, the
 Lord of hosts, that rule^{lest}th and commandest
 all things; thou sittest in the throne judging
 right; and therefore we make our address to
 thy divine Maiesty in this our necessity, that
 thou wouldst take the Cause into thine own
 hand, and iudge between us, and our enemies.
 Stir vp thy strength, ô Lord, and come, and
 help vs; for thou givest not alway the battel to
 the Strong, but canst saue by many or few. ^{by} Ô
 Let not our Sins now crië against vs for ven-
 geance, but hear vs thy poor Servants begging
 mercy, and imploring thy help, and that thou
 wouldst be a Defence vnto vs against the face
 of the enemy. make it appeare that thou art
 our Saviour and mighty deliverer, through Jesus
 Christ our Lord. Amen.

Short prayers for single persons, that cannot
 meet to ioyne in prayer with others by reason
 of the fight, or storme:

Generall prayers.

Ø Lord, be mercifull to vs sinners, and save vs
 for thy mercies sake.

-
1. 2. In "commandest", the "st" written upon "th".
 1. 3. After "things", a comma altered into the semicolon.
 1. 4. After "right", a comma altered into the semicolon.
 1. 9. After "vs", a comma altered into the semicolon.
-

- | | |
|--|--|
| <i>U. Pr.</i> | <i>Q. Pr.</i> |
| ll. 13, 14. imploring thy help, that thou
wouldest. | ll. 13, 14. imploring thy help, that thou
wouldest. |
| 1. 23. thy mercy's sake.
(666) | 1. 23. thy mercies' sake. |

To be vsed at Sea.

Thou art the great God, that hast made and rulest all things; ô deliver vs for thy names sake. Thou art the great God to be feared aboue all; ô saue vs, that wee may praise thee.

Special^r prayers with respect to the enemy.

Thou, ô Lord, art iust and powerfull; ô defend our cause ag^t the face of y^e enemy.

O God, thou art a strong Tower of defence to all that flee vnto thee: ô saue vs from the violence of the enemy.

> O lord of hosts fight for vs, that wee may glorify thee

O suffer us not to sink under the weight of our sins, or the violence of the Enemy.

O Lord, arise, help vs, and deliver vs for thy names sake.

Short prayers in respect of a Storm.

Thou, ô Lord, that stillest the raging of the Sea; hear, hear vs, and saue vs, that we perish not.

O blessed Saviour, that didst saue thy disciples ready to perish in a storme, hear^r/vs and saue vs, we beseech thee.

Lord, haue mercy vpon vs.

Christ, have^r/mercy vpon vs.

1. 3. After "all", a period altered into the colon.

1. 6. After "powerfull^r", a comma altered into the semicolon.

11. 11—14. These paragraphs interlined in very small character and different ink.

1. 19. After "Sea", a comma altered into the semicolon.

1. 26. The 393rd page of the MS. Book has no catch-word.

forms of prayer.

Lord, haue mercy vpon vs.

O Lord, hear vs ;

o Christ, hear vs.

God the ffather, God the son, God the holy ghost, haue mercy vpon vs, Save vs now and evermore. **Amen.**

Our father which art in heaven, hallowed be thy name. thy Kingdom come. thy will be done in earth, as it is in heaven. giue vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them that trespass against vs. and lead vs not into temptation. but deliver vs from euill. for thine is the Kingdom, the power, and the glory, for ever, and ever. **Amen.**

When there shall be imminent danger, as many as can be spared from necessary service in the Ship, shall be called together, and make an humble confession of their sins to God: in which every one ought seriously to reflect vpon those particular sins/ of which his Conscience shall accuse him : saying as followeth.

The Confession.

Almighty God, father of our Lord Jesus Christ,

-
1. 1. The 394th page of the MS. Book commences with the word "Lord,".
1. 6. "Amen." written in an upright character and different ink.
1. 18. After "God", a period altered into the colon.
-

U. Pr.

1. 6. Amen.
1. 13. and the power.
(668)

Q. Pr.

1. 6. Amen.
1. 13. and the power.

to be used at Sea

maker of all things, Judge of all men; We acknowledge and bewail our manifold sins, and wickednesse, which we from time to time most grievously haue committed, by thought, word, and deed, against thy divine Maiesty, provokēg most iustly thy wrath, and indignation against vs. We doe earnestly repent, and beē heartily sorry for these our misdoings; the Remembrance of them **Is** grievous vnto vs, the burden of them is intolerable. Haue mercy vpon vs, haue mercy vpon vs, most mercifull ffather; for thy Son our Lord Jesus Christs sake, forgiue vs all that is past, and grant, that we may ever hereafter serue, and please thee in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. **Amen.**

Then shall the Priest, if there be any in the ship, pronounce this Absolution.

Almighty God, our heavenly ffather, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him; haue mercy vpon you, pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and

l. 9. In "Is", the "I" written upon an "a".

U. Pr.

- l. 7. are heartily.
l. 21. all them that.

Q. Pr.

- l. 7. are heartily.
l. 21. all them that.

forms of prayer

bring you to everlasting life, through Jesus Christ our Lord. Amen.

391

Jubilate

Jubilate Deo. Psal. 66.

O be ioyfull in God, all ye lands : sing praises vnto the honour of his name ; make his praise to be glorious.

Say vnto God, ô how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found Liars vnto thee.

ffor all the world shall worship thee : sing of thee, and praise thy name.

O come hither, and behold the works of God : how wonderful he is in his doing towards the children of men.

He turned the Sea into dry land : so that they went through the water on foot ; there did we reioice thereof.

He ruleth with his power for ever, his eyes behold the people : and such as will not believe, shall not be able to exalt themselves.

O praise our God, ye people : and make the voice of his praise to be heard ;

l. 4. The 395th page of the MS. Book commences with the word "Jubilate".

l. 6. After "name", a comma altered into the semicolon.

l. 20. After "people", a period altered into the colon.

U. Pr.

l. 4. Before "Jubilate", "*Psalms of Thanksgiving at Sea.*" interpolated.

l. 14. toward.

Q. Pr.

l. 4. Before "Jubilate", "*Psalms of Thanksgiving at Sea.*" interpolated.

l. 14. toward.

to be vsed at Sea

Who holdeth our soul in life : and suffereth not
our feet to slip.

ffor thou, ô God, hast proved vs : thou also hast
tryed vs, like as silver is tryed.

Thou broughtest vs into the snare : and laidst
trouble vpon our Loines.

Thou sufferedst men to ride over our heads : we
went through fire and water, and thou broughtest
vs out into a wealthy place

I will go into thy house with burnt-offerings :
and will pay thee my vowes which I promised
with my lips, and spake with my mouth when I
was in trouble.

I will offer vnto thee fat burnt-sacrifices, with
the incense of Ramms : I will offer bullocks, and
goates.

O come hither, and hearken, all ye, that fear
God : and I will tell you what he hath done for
my soul.

I called vnto him with my mouth : and gaue
him praises with my tongue.

If I incline unto wickedness with my heart : the
Lord will not hear me.

But God hath heard me : and considered the
voice of my prayer :

1. 20. After "mouth", a period altered into the colon.

forms of prayer.

Praised be God, who hath not cast out my prayer : nor turned his mercy from me.

Glory be to the ffather, and to the Son, and to the holy Ghost;

As it was in the begining, is now, and ever shall be, world without end. Amen.

392

confitemini

Confitemini Domino. Psal. 107.

O giue thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Let them giue thanks whom the Lord hath redeemed : and delivered from the hand of the enemy ;

And gathered them out of the Lands, from the East and from the West : from the North, and from the South.

They went astray in the wilderness out of the way : and found no Citie to dwell in ;

Hungry, and thirsty : their soul fainted in them.

So they cryed vnto the Lord in their trouble : and he delivered them from their distress.

He led them forth by the right way : that they may go to the City where they dwelt.

l. 9. The 396th page of the MS. Book commences with the word "Confitemini".

U. Pr.

l. 25. might go.
(672)

Q. Pr.

l. 25. might go.

to be used at Sea.

therefore

O that men ~~therefore~~ would praise the Lord for his goodness : and declare the wonders that he doth for the Children of men.

ffor he satisfieth the empty soul : and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death : being fast bound in misery and ~~in~~ Iron ; Because they rebelled against the word of the Lord : and lightly regarded the Counsel of the most highest ;

He also brought down their heart through heaviness : they fell down, and there was none to help them vp.

So when they cryed vnto the Lord in their trouble : he delivered them out of their distress.

ffor he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doth for the Children of men.

ffor he hath broken the Gates of brass : and smitten the bars of Iron in sunder.

-
1. 4. After "soul", a period altered into the colon.
1. 7. After "Iron", a comma altered into the semicolon.
1. 9. After "Lord", a period altered into the colon.
-

U. Pr.

1. 3. doeth.
1. 13. to help them.
1. 22. doeth.

Q. Pr.

1. 3. doeth.
1. 22. doeth.

forms of prayer.

ffoolish men are plagued for their offence : and
because of their wickednesse.

Their soul abhorred all manner of meat : and
they were even hard at deaths doore.

So when they cryed vnto theꝛ Lord in their
trouble : he delivered them out of their dis-
tress.

He sent his word, and healed them : and they
were saved from their destruction

O that men would therefore praise the Lord for
his goodness : and declare the wonders that he
doth for the Children of men ;

That they would offer unto him the sacrifice
of thanksgiving : and tell out his works with
gladness.

393

They that go down to the sea in ships : and
occupy their business in great waters ;

These men see the works of the Lord : and his
wonders in the Deep.

ffor at his word the stormy wind ariseth : which
lifteth up the waves thereof.

They are carryed vp to ^{the} heaven, and down again

-
- l. 6. After "trouble", a period altered into the colon.
l. 11. After "goodness", a period altered into the colon.
l. 12. After "men", a comma altered into the semicolon.
l. 14. After "thanksgiving", a period altered into the colon.
l. 16. The 396th page of the MS. Book has no catch-word.
l. 17. The 397th page of the MS. Book commences with the word "They".
-

l. 12. doeth.
(674)

U. Pr.

l. 12. doeth. *Q. Pr.*

to be used at Sea.

to the deep : their soul melteth away because of the trouble.

They reel too/ and fro/ and staggar like a drunken man : and are at their wits end.

So when they cry unto the Lord in their trouble : he deliuereth them out of their distress.

ffor he maketh the storme to cease : so that the waues thereof are still.

Then are they glad, because they are at rest : and so he bringeth them unto the Haven where they would be.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doth for the Children of men ;

That they would exalt him also in the congregation of the people : and praise him in the seat of the Elders ;

Who turneth the floods into a wilderness : and dryeth vp the water springs.

A fruitfull land maketh he barren : for the wickedness of them that dwell therein.

Again he maketh the wilderness a standing water : and water springs of a dry ground.

And there he setteth the hungry : that they may build them a City to dwell in ;

l. 8. After "cease", a period altered into the colon,

forms of prayer

That they may sow their land, and plant vineyards : to yeild them fruite of increase.

He blesseth them, so that they multiply exceedingly : and suffereth not their Cattle to decrease.

And again when they are minished and brought low : through oppression, through any plague or trouble.

Though he suffer them to be evill entreated through Tyrants : and let them wander out of the way in the wilderness ;

Yet helpeth he the poor out of misery : and maketh him housholds like a flock of sheep.

The Righteous will consider this and rejoyce : and the mouth of all wickedness shall be stopped.

Whoso is wise, will ponder these things : and they shall vnderstand the loving kindness of the Lord.

Glory be to the ffather, and to the Son, and to the holy ghost :

As it was in the begining, is now, and ever shall be, world without end Amen.

391

-
- l. 11. After "wilderness", a comma altered into the semicolon.
l. 24. The 397th page of the MS. Book has no catch-word.
-

l. 2. fruits.
(676)

U. Pr.

l. 2. fruits.

Q. Pr.

to be used at Sea

Collects of thanksgiving.

O most blessed/ and glorious Lord God, who art of infinite goodness/ and mercy; we thy poor Creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present our selues again before thy divine Maiesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest vs, when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress; even, when we gaue all for lost, our ship, our goods, our lives, then didst thou mercifully look vpon vs, and wonderfully command a Deliverance; for which, we now being in safty, do give all praise and glory to thy holy name, through Jesus Christ our Lord. Amen

Or this.

O most mighty and gracious good God, thy mercy is over all thy workes, but in special manner hath been extended ~~over vs~~ towards vs, whom thou hast so powerfully, and wonderfully defended. Thou hast shewed vs terrible things, and wonders in the deep, that we might see how powerful, and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed vs, how both winds

l. 1. The 398th page of the MS. Book commences with the word "Collects".

U. Pr.
l. 21. toward us.

Q. Pr.
l. 21. toward us.

forms of prayer

and seas obey thy command, that we may learn even from them, — hereafter to obey thy voice and to do thy will. We therefore bless and glorify thy name for this thy mercy in saving vs, when we were ready to perish. And we beseech thee, make vs as truly sensible now of thy mercy, as we were then of the danger: and give vs hearts — always ready to express our thankfulness, not onlly by words, but also by our lives, in being more obedient to thy holy Commandments. Continue, we beseech thee, this thy goodness to vs, that we, whom thou hast saved, may serue thee in holiness and righteousness, all the days of our life, through Jesus Christ our Lord and Saviour. Amen.

395

A hymn of praise, and thanksgiving after a dangerous Tempest

O come, let vs giue thanks vnto the Lord, for he is gracious: and his mercie endureth for ever.

Great is the Lord, and greatly to be praised;
Let the redeemed of the Lord say so: whom he hath delivered from the merciless rage of the sea.

1. 16. The 398th page of the MS. Book has no catch-word.

1. 17. The 399th page of the MS. Book commences with the words "A hymn".

1. 22. After "praised", a comma altered into the semicolon.

U. Pr.

17. *An Hymn.*
(678)

Q. Pr.

1. 17. *An Hymn.*

to be used at Sea

The Lord is gracious, and full of compassion :
slow to anger, and of great mercy.

He hath not dealt with vs according to our
Sins : neither rewarded vs according to our
iniquities.

But as the heaven is high above the earth : so
great hath been his mercy towards vs.

We found trouble and heaviness : we were even
at deaths door ;

The waters of the Sea had well nigh covered vs :
the proud waters had well nigh gone over our
Soul ;

The Sea roared ! and the Stormy wind lifted vp
the waves thereof ; .

We were carried vp, as it were, to heaven, and
then down again into the deep : our soul melted
^{vs}
within because of trouble ;

Then cryed we vnto thee, ô Lord : and thou
didst deliver vs out of our distress.

Blessed be thy name, who didst not despise the
prayer of thy servants : but didst hear our
^{hast}
cry, and saved vs.

Thou didst send forth thy Commandement :
and the windy storme ceased, and was turn'd
into a calme.

O let vs therefore praise the Lord for his
goodness : and declare the wonders that he hath
done, and still doth for the Children of men.

forms of prayer

Praised be the Lord dayly : even the Lord that helpeth vs, and poureth his — benefit/s vpon vs. He is our God, even the God of whom cometh salvation : God is the Lord, by whom we haue escaped death.

Thou, Lord, hast made vs glad through the operation of thy hands : and we will triumph in thy praise.

Blessed be the Lord God : even the Lord God, who onely doth wondrous things ;

And blessed be the name of his Maiesty for ever : and let every one of us say, amen, Amen.

396

Glor^{ie} be to the ffather, and to the son, and to the holy Ghost ;

As it was in the begiñing, is now, and ever shall be ; world without end. Amen.

2 Cor. 13. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy ghost, be with us all now, and for evermore. Amen.

-
- l. 7. After "hands", a period altered into the colon.
l. 10. After "things", a comma altered into the semicolon.
l. 14. The 399th page of the MS. Book has no catch-word.
l. 15. The 400th page of the MS. Book commences with the word "Glor^{ie}".
l. 16. After "Ghost", a comma altered into the semicolon.
l. 23. "Amen." written in pale ink and an upright character.
-

U. Pr.

- l. 10. doeth.
l. 22. be with us all evermore.
(680)

Q. Pr.

- l. 10. doeth.
l. 22. be with us all evermore.

To be used at Sea.

After victory or deliverance from an enemy.

A Psalm or hymn of praise and thanksgiving after victory.

If the Lord had not been on our side, now may we say : if the Lord himselfe had not been on our side, when men rose vp against vs ;

They had swallowed vs vp quick : when they were so wrathfully displeased at vs.

Yea the waters had drowned vs, and the streames had gone over our soule : The Deep waters of the proud had gone over our soul.

But praised be the Lord : who hath not given us over as a prey vnto them.

The Lord hath wrought : a mighty salvation for vs.

We gat not this by our own sword, neither was it our own arme that saved vs : but thy right hand, and thine arme, and the light of thy Countenance, because thou hadst a favour unto us.

The Lord hath appeared for vs : The Lord hath **covered** ~~thrown~~ our ~~enemies~~ heads, and made vs to stand in the day of battell.

The Lord hath appeared for vs ; the Lord hath overthrowne our enemies, and dashed in pieces those that rose up against vs ;

Therefore not unto vs, ô Lord, not unto vs : but unto thy name be given the glory.

1. 7. After "vs", a comma altered into the semicolon.

forms of prayer

The Lord hath done great things for vs : The Lord hath done great things for vs, for which we reioice.

Our help standeth in the name of the Lord : who hath made heaven and earth.

Blessed be the name of the Lord : from this time forth for evermore :

Glory be to the ffather, and to the son, and to the holy ghost ;

As it was in the begiñing, is now, and ever shall be, world without end. Amen.

397

After this hymn may be sung ^{the} Te Deum.

Then this Collect.

O Almighty God the sovereign Commander of all
^ the World, in whose hand is power, and might
which is none is able to withstand, Wee bless,
and magnifie thy great and glorious name for this
happy victory, The whole glory whereof we
doe ascribe to thee, who art the onely giver of
victory. And, we beseech thee, giue vs grace
to improve this great mercy to thy glory, the
advancement of thy Gospel, the honour of our
Soveraigne, and, as much as in vs lyeth, to the
good of all mankind. And, we beseech thee,
giue vs such a sence of this great mercy, as
may ingage vs to a true thankfulness ; such as

l. 12. The 400th page of the MS. Book has no catch-word.

l. 13. The 401st page of the MS. Book commences with the word "After".

To be used at Sea.

may appear in our lives by an humble, holy, and obedient walking before thee all our daies, through Jesus Christ our Lord: To whom with thee, and the holy spirit, as for all thy mercyes, So in particular for this ^{victory} ~~Victory~~, and deliverance, be all glory, and honour, World without end. Amen.

2: Cor. 13. 14

The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy ghost, be with us all evermore. Amen.

At the buriall of their Dead at Sea.

The office in the Common prayer book may be vsed; onlly instead of these words (We therefore commit his body to the ground, earth to Earth, &c) say,

We therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, (when the Sea shall give vp her dead,) and the life of the world to come, through our Lord Jesus Christ, who at his coming shall change our vile bodye, that it may be like his glorious body, according to the mighty workings whereby he is able to subdue all things to himselfe.

398

-
1. 5. In "particular", each "a" written upon an "e".
1. 16. The "&c" seems to be an insertion subsequent to the original writing of the MS.
1. 22. In "bodye", an "i" altered into the "y".
1. 26. The 401st page of the MS. Book has no catch-word.

The 402nd page of the MS. Book is blank, without either catch-word or numbering.
(684)

The
Psalter or Psalmes
of
David

after the translation of the great

Bible

pointed as they are to be sung or said in

Churches

400

-
- l. 1. The 403rd page of the MS. Book commences with the word "The". The memoranda in p. cvi. of the Introduction, as to the distinction of alterations by "A, B," &c., and "a, b," &c., do not apply to the contents of this page.
l. 9. The 403rd page of the MS. Book has no catch-word.
-

U. Pr.

ll. 5, 6. omitted.
l. 7. SAID OR SUNG.

Q. Pr.

ll. 5, 6. omitted.
l. 7. SAID OR SUNG.

The
Psalmes of David

Beatus vir, qui non abiit: Psal: j

Blessed is the man that hath not walked in the Counsel of the Ungodly, nor stood in the way of Sinners : and hath not sat in the Seat of the Scornfull.

The j day
Morning
Prayer

2 But his delight is in the Law of the Lord : and in his Law will he exercise himselfe day, and night.

3 And he shall be like a Tree planted by the waterside : that will bring forth his fruit in due season.

4 His leafe also shall not wither : and look whatsoever he doth, it shall prosper.

5 As for the Ungodly it is not so with them : but they are like the chaffe which the wind scattereth away from the face of — the earth.

6 Therefore the vngodly shall not be able to stand in the Judgment : neither the Sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous : and the way of the Ungodly shall perish.

1. 1. The 405th page of the MS. Book commences with the word "The".

U. Pr.

11. 1, 2. Omitted. "THE FIRST DAY." interpolated.

1. 3. PSAL. 1. *Beatus vir, qui non abiit &c.* In this and all following cases the number of the Psalm is placed before the Latin title.

1. 15. doeth.

Q. Pr.

11. 1, 2. Omitted. "THE FIRST DAY." interpolated.

1. 3. PSALM 1. *Beatus vir, qui non abiit, &c.* In this and all following cases the number of the Psalm is placed before the Latin title.

1. 15. doeth.

The Psalms

Quare fremuerunt Gentes ? Psal. ij

¶ The ii.
day

Why doe the heathen so furiously rage together ! and why doe the people Imagine a vaine thing ?

402

2 The Kings of the earth stand up, and the Rulers take Counsell — together : against the Lord, and against his anointed.

3 Let us break their bonds asunder : and cast away their cords — from us.

4 He that dwelleth in heaven, shall laugh them to scorne ! the Lord shall haue them in derision.

5 Then shall he speak unto them in his wrath ! and vex them in his sore displeasure.

6 Yet haue I set my King : vpon my holy hill of Sion.

7 I will preach the Law, whereof the Lord hath said unto mee thou art my Son, this day haue I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine Inheritance ! and the vtmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of Iron !

1. 5. The 405th page of the MS. Book has no catch-word.

1. 6. The 406th page of the MS. Book commences with " 2 The":—it has neither catch-word nor numbering.
(688)

The Psalms

and break them them in **pieces** like a potters vessell.

10 Be wise now therefore, o ye Kings : be learned, ye that are Judges of the earth.

11 Serue the Lord ⁱⁿ ~~with~~ feare : and reioice unto him with reverence.

12 Kisse the son, lest he be angry, and so ye perish from y^e right way : if his wrath be Kindled (yea but a little) blessed are all they that put their trust in him.

Domine, quid multiplicati? Psal : 3.

Lord, how are they increased that trouble me : many are they that rise against me.

2 Many one therebe that say of my soule : There is no helpe for him in his God.

3 But thou, o Lord, art my Defender : thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voice : and he heard me out of his holy hill.

5 I laid me downe and slept, and rose vp againe : for the Lord sustained me.

6 I will not be afraid for ten thousands of the people : that haue set themselues against me round about.

the j :
day

l. 20. The 407th page of the MS. Book commences with "5 I laid".

U. Pr.
l. 11. *multiplicati*!

Q. Pr.
. 11. *multiplicati*?

The Psalmes

7 Vp lord, and help me, o my God : for thou smitest all myne enemies vpon the cheekbone ; thou hast broken the teeth of the Ungodly.

8 Salvation belongeth vnto the Lord : and thy blessings is vpon thy people.

Cum invocarem psal: 4:

1 Heare me when I call, o God of my righteousness : thou hast set me at liberty when I was in trouble ; haue mercy vpon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour : and haue such pleasure in vanity, and seek after leasing ?

3 Know this also, that the Lord hath chosen to himselfe the man that is Godly : when I call vpon the Lord, he will hear me.

4 Stand in awe, and sin not : comunc with your owne heart, and in your Chamber, and be still.

5 Offer the sacrifice of righteousness : and put your trust in the Lord.

6 There be many that say : who will shew us any good ?

7 Lord, lift thou up : the light of thy Countenance vpon vs.

l. 22. The "6" apparently inserted after the writing of the words which follow it.

l. 24. The "3" written upon a "6".

l. 24. In "thy", an "e" altered into the "y".

The Psalmes

8 Thou hast put gladnesse in my heart :
since the time that their corne, and wine, and
oile increased.

9 I will lay me downe in peace, and take my
rest : for it is thou, Lord, onely that makest me
dwell in safety.

Verba mea auribus Psal : 5 :

Ponder my words, o Lord : consider my
Meditation.

2 O hearken thou unto the voice of my
calling, my King, and my God : for unto thee
will I make my prayer.

3 My voice shalt thou heare betimes, o Lord :
early in the morning will I direct my prayer
unto thee, and will look vp.

4 ffor thou art the God that hast no pleasure
in wickednesse : neither shall any evill dwell
with thee.

5 Such as be foolish shall not stand in thy
sight : for thou hatest all them that worke
vanity.

6 Thou shalt destroy them that speake
leasing : the Lord will abhor both the bloud-
thirsty and deceitfull man.

The Psalms

The j:
day

7 But as for me, I will come into thine house,
even vpon the multitude of thy mercy : and in
thy feare will I worship toward thy holy
Temple.

8 Lead me, o Lord, in thy righteousnesse,
because of mine enemies : make thy way plaine
before my face.

9 ffor there is no faithfulness in his mouth :
their inward parts are very wickednesse.

10 Their throat is an open Sepulchre : Thy
flatter with their tongue

11 Destroy thou them, o God, let them
perish through their owne — Imaginations :
cast them out in the multitude of their ungodli-
nesse ; for they haue rebelled against thee.

12 And let all them that put their trust in
thee reioice : they shall ever be giving of
thankes, because thou defendest them : They
that loue thy name, shall be ioyfull in thee ;

13 ffor thou, Lord, wilt give thy blessing
Unto the righteous : and with thy favourable
Kindnesse wilt thou defend him as with a
Sheild.

1. 1. The 408th page of the MS. Book commences with "7 But":—it has neither catch-word nor numbering.

1. 5. An erasure over the "o" which precedes "Lord,".

1. 7. In "my", an "e" altered into the "y".

1. 12. An erasure over the "o" which precedes "God,".

The Psalms

Domine ne. Psal: 6.

O Lord, rebuke me not in thine indignation :
neither chasten me in thy displeasure.

evening
prayer

2 Have mercy vpon me, o Lord, for I am
weak : o Lord, heale me, for my bones are
vexed.

3 My Soul also is sore troubled : but, Lord,
how long wilt thou punish me?

4 Turne thee, o Lord, and deliver my Soule :
O Save me for thy mercies sake.

5 ffor in death no man remembreth thee : and
who will give thee thanks in the pitt?

6 I am weary of my groaning, every night
wash I my bed ; and water my Couch with my
teares.

7 My beauty is gone for very trouble : and
worne away because of all mine Enemies.

8 Away from me, all ye that worke vanity :
for the Lord hath heard the voice of my
weeping.

The j
day

9 The Lord hath heard my petition : the
Lord will receiue my prayer.

10 All mine enemies shall be confounded,

l. 14. The 409th page of the MS. Book commences with "8 Away".

The Psalms

and sore vexed : they shall be turned backe, and put to shame suddenly.

Domine, deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust :
save me from all them that persecute me, and deliver me ;

2 Least he devoure my Soule like a Lion, and teare it in peices : while there is none to help.

3 O Lord my God, If I have done any such thing : or if there be any wickednesse in my hands ;

4 If I haue rewarded evill vnto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy ;

5 Then let mine enemy persecute my Soule, and take me : yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, o Lord, in thy wrath, and lift vp thy selfe, because of the indignation of mine enemyes : arise vp for me in the — Judgment that thou hast commanded.

7 And so shall the Congregation of the people come about thee : for their sakes therefore lift up thyself againe.

l. 19. An erasure over the "o" which precedes "Lord,".

ll. 13, 14. "yea," to "enemy", in a parenthesis. *U. Pr.*
ll. 13, 14. "yea," to "enemy", in a parenthesis. *Q. Pr.*

The Psalms

8 The Lord shall judge the people : give sentence with me, o Lord : according to my righteousness, and according to the innocency that is in me.

9 O let the wickednesse of the vngodly come to an end : but guid thou the iust.

10 ffor the righteous God : trieth the very hearts and reines.

11 My help cometh of God : who preserueth them that are true of heart.

12 God is a righteous judge, strong and patient : and God is provoked euery day.

if **406**

13 If a man will not turne, he will whet his sword : he hath bent his Bow, and made it ready. The .j. day.

14 He hath prepared for him the instruments of death : he ordaineth his arrows against the persecutors.

15 Behold, he travelleth with mischiefe : he hath conceived sorrow, and brought forth vngodlinesse.

16 He hath graven and digged vp a pitt : and is faln himselfe into the destruction that he made for other.

l. 6. "guid", sic orig.

l. 14. The 410th page of the MS. Book commences with "13 If":—it has no numbering.

l. 20. travailth. *U. Pr.*

l. 20. travaileth. *Q. Pr.*

The Psalms

17 ffor his travell shall come upon his owne head : and his wickednesse shall fall on his owne pate.

18 I will give thanks unto the Lord, according to his righteousness : and I will praise the name of the Lord most high.

Domine, Dominus noster. psal : 8.

O Lord our Governour, how excellent is thy name in all the world : thou that hast set thy glory about the heavens !

2 Out of the mouth of very babes, and sucklings hast thou ordained strength, because of thine enemies : that thou mightst still the enemy and the Avenger.

3 ffor I will consider thy heavens, even the workes of thy fingers : The moone, and the stars which thou hast ordained.

4 What is man, that thou art mindfull of him : and the son of man, that thou visitest him ?

5 Thou madest him lower then the Angells : to crowne him with glory and Worship.

6 Thou makest him to have dominion ^{of} ~~over~~ the workes of thy hands : and thou hast put all things in subjection Under his feet ;

7 All sheep and oxen : yea, and the beasts of the field ;

U. Pr.

l. 1. travail.
l. 13. mightest.
(696)

Q. Pr.

l. 1. travail.
l. 13. mightest.

The Psalms

8 The fowles of the aire, and the fishes of the Sea : and whatsoever walketh through the paths of the Seas.

our Governour:

9 O Lord, ~~our God~~ how excellent is thy name in all the world ! [^]

Confitebor

Confitebor tibi. Psal : 9.

I will give thanks Unto thee, o Lord, with my whole heart : I will speak of all thy marvelous workes.

The ii. Day

Morning
Prayer

2 I will be glad and rejoice in thee : yea, my Songs will I make of thy name, o thou most highest.

3 While mine enemies are driven back : they shall fall and perish at thy presence.

4 ffor thou hast maintained my right, and my cause : Thou art set in the Throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the vngodly : thou hast put out their name for ever and ever.

destructions

6 O Thou enemy, ~~destruccions~~ are come to a perpetual end : even as the Cities which thou hast destroyed ; their memorial is perished with them.

1. 7. The 411th page of the MS. Book commences with the word "Confitebor".

1. 24. After "destroyed", a comma altered into the semicolon.

The Psalms

7 But, the Lord shall endure for ever : he hath also prepared his seat for Judgment.

8 ffor he shall judge the world in righteousness : and minister true Judgment Unto the people.

9 The Lord also will be a defence for the oppressed : even a refuge in due time of trouble.

10 And they that know thy name, will put their trust in thee : for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion : shew the people of his doings.

12 ffor when he maketh Inquisition for bloud, he remembreth them : and forgetteth not the complaint of the poore.

13 Haue mercy vpon me, o Lord, consider the trouble which I suffer of them that hate me : thou that liftest me up from the gates of Death.

14 That I may shew all thy praises within the ports of the daughter of Sion : I will reioice in thy Salvation.

15 The heathen are sunk downe in the pit that they made : in the same net which they hid privily, is their foot taken.

The 408

U. Pr.

l. 15. remembereth.
(698)

Q. Pr.

l. 15. remembereth.

The Psalms.

16 The Lord is knowne to execute Judgment : the vngodly is trapped in the work of his owne hands.

The ij
day

17 The wicked shall be turned into hell : and all the people that — forget God.

18 ffor the poore shall not alway be forgotten : The patient abiding of the meek shall not perish for ever.

19 Vp Lord, and let not man have the upper hand : Let the heathen be judged in thy sight

20 Put them in feare, o Lord : that the heathen may know themselves to be but men.

Ut quid, domine ? psal: 10.

Why standest thou so far off, o Lord : and hidest thy face in the needfull time of trouble ?

2 The vngodly for his owne lust doth persecute the poore : Let them be taken in the crafty wilnesse that they have Imagined.

3 ffor the vngodly hath made boast of his owne hearts desire : and speaketh good of the Covetous whom God abhorreth.

4 The Ungodly is so proud, that he careth not for God : neither is God in all his thoughts.

5 His wayes are alway grievous : Thy Judgments are far above out of his sight, and therefore defieth he all his Enemyes.

1. 1. The 412th page of the MS. Book commences with "16 The":—it has no numbering.

The Psalms.

6 ffor he hath said in his heart, tush, I shall never be cast downe : there shall no harme happen unto me.

7 His mouth is full of cursing, deceit, and fraud. : Under his tongue is Ungodlinesse and vanity.

8 He sitteth lurking in the thievish Corners of the Streets : and privily in his lurking dens doth he murther the innocent ; his eyes are set against the poore.

9 ffor he lyeth waiting secretly, even as a ^{eth he} Lion lurking^A in his Den : that he may ravish the poor.

10 He doth ravish the poore : when he getteth him into his nett.

he

The ij
day

11 He falleth downe, and humbleth himselfe : That the Congregation of the poor may fall into the hands of his Captaines.

12 He hath said in his heart, tush, God hath forgotten : he hideth away his face and he will never see it.

13 Arise, o Lord God, and lift vp thine hand : forget not the poor.

14 Wherefore should the wicked blaspheme God : while he doth say in his heart, Tush, thou God carest not for it.

The Psalms.

15 Surely thou hast seene it : for thou behouldest Ungodlinesse and wrong.

16 That thou mayest take the matter into thy hand : the poor committeth himselfe Unto thee : for thou art the helper of the friendlesse.

17 Break thou the power of the Ungodly, and malicious : take away his Ungodlinesse, and thou shalt find none.

18 The Lord is King for ever, and ever : and the heathen are perished out of the Land.

19 Lord, thou hast heard the desire of the poor : thou preparest their heart, and thine eare hearkneth thereto.

20 To help the ffatherlesse and poor unto their right : That the man of the earth be no more exalted against them.

In domino confido. Psal: 11.

In the Lord^I put my trust : how say ye then to my Soule, that shee should flee as a bird vnto the hill ?

2 ffor lo, the vngodly bend their bow, and make ready their arrowes within the Quiver : that they may privily shoot at them which are true of heart.

3 ffor the foundations will be cast downe : and what hath the — righteous done ?

1. 18. After "Lord", a letter obliterated.

The Psalms

4 The Lord is in his holy Temple : The Lords Seat is in heaven.

5 His eyes consider the poor : and his eyelids try the Children of men.

6 The Lord alloweth the righteous : but the vngodly, and him that delighteth in wickednesse doth his Soul abhor.

410

vpon

The ij
day

7 Vpon the Ungodly he shall raine snares, fire and brimstone, Storme and Tempest : this shall be their portion to drink.

8 ffor the righteous Lord loveth righteousness : his countenance will behold the thing that is just.

Salvum me fac. Psal : 12.

Evening
prayer

Help me, Lord, for there is not one Godly man left : for the faithfull are minished from among the Children of men.

2 They talk of vanity every one with his Neighbour : they do but flatter wth their lipps, and dissemble in their double heart.

3 The Lord shall root out all deceitfull lips : and the tongue that speaketh proud things :

4 Which ^{have}~~hath~~ said, with our tongue will we

1. 10. The 414th page of the MS. Book commences with "7 Vpon":—it has no numbering.

1. 23. After "things", a colon altered into the period.

The Psalms

prevaile : wee are they that ought to speak, who is Lord over vs?

5 Now for the comfortlesse troubles sake of the needy : and because of the deep sighing of the poor ;

6 I will up, sayth the Lord : and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words : even as the Silver, which from the earth is tryed, and purified seaven times in the fire.

8 Thou shalt keep them, o Lord : Thou shalt preserue him from this Generation for ever.

9 The ungodly walk on every side : when they are exalted, the Children of men are put to rebuke.

Vsque quo, Domine. Psal : 13.

How long wilt thou forget me, o Lord, for ever : how long wilt thou hide thy — face from me?

2 How long shall I seek counsel in my Soul ; and be so vexed in my heart : how long shall mine enemies triumph over me?

3 Consider, and heare me, o Lord my God : lighten mine eyes that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him : for if I be cast — downe, They that trouble me will rejoyce at it.

But

The Psalms

*The iiij
day*

5 But my trust is in thy mercy : and my heart is ioyfull in thy Salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me : yea, I will praise the name of the Lord most highest.

Dixit insipiens Psal. 14.

The fool hath said in his heart : there is no God.

2 They are corrupt, and become abominable in their doings : There is none, that doeth Good, no not one.

3 The Lord looked downe from heaven vpon the Children of men : to see if there were any, that would Understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : There is none, that doeth good, no not one.

5 Their throat is an open Sepulchre, with their tongues haue they deceiued : the poison of asps is Under their lips.

6 Their mouth is full of curseing, and bitterness : their feet are — swift to shed bloud.

7 Destruction and unhappinesse is in their ways, and the way of peace haue they not knowne : there is no fear of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischief : eating vp my

The Psalms

people, as it were bread, and call not vpon the Lord?

9 There were they brought in great feare, even where no fear was : for God is in the Generation of the righteous.

10 As for you, ye haue made a mock at the Counsel of the poore : because he putteth his trust in the Lord.

11 Who shall give salvation Unto Israel out of Sion? when the Lord turneth the Captivity of his people : Then shall Jacob reioice, and Israel shall be glad.

Domine quis habitabit Psal: 15.

~~Preserue me ô God~~

Lord, who shall dwell in thy Tabernacle : or who shall rest Upon thy holy hill?

The iij day
Morning
Prayer.

2 even he, that leadeth an vncorrupt life : and doth the thing, which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his Tongue, nor done evill to his Neighbour : and hath not slandered his Neighbour.

he

412

4 He that setteth not by himselfe, but is

The iij
Day

1. 12. After "Israel", an erasure.

1. 24. The 416th page of the MS. Book commences with "4 He":—it has neither catch-word nor numbering.

The Psalms

lowly in his owne eyes : and maketh much of them, that feare the Lord.

5 He that sweareth unto his Neighbour, and disappointeth him not : though it were to his owne hindrance.

6 He that hath not given his money vpon vsury : nor taken reward against the Innocent.

7. Whoso doth these things shall never fall.

Conserva me, Domine. Psal : j6.

Preserve me, o God : for in thee haue I put my trust.

2 O My soul, thou hast said unto the Lord : thou art my God, my goods are nothing Unto thee.

3 All my delight is vpon the Saints, that are in the earth : and vpon such, as excell in vertue.

4 But they, that run after another God : shall haue great trouble.

5 Their drink offerings of bloud will I not offer : neither make ^{mention} ~~mencon~~ of their names within my lips.

6 The Lord himselfe is the portion of mine Inheritance, and of my cup : thou shalt maintaine my lot.

7 The lot is fallen unto me in a faire ground : yea, I haue a goodly heritage.

The Psalms

8 I will thank the Lord for giving me warning : my reines also — chasten me in the night-season.

9 I haue set god ~~al~~ always before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced : my flesh also — shall rest in hope.

11 ffor why? thou shalt not leaue my Soul in hell : neither shalt thou suffer thy holy one to see corruption.

12 Thou shalt shew me the path of life ; in thy presence is the fulnesse of ioy : and at thy right hand there is pleasure for evermore.

Exaudi, Domine. Psal: 17.

Here the right, o Lord, consider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my Sentence come forth from thy presence : and let thine eyes look upon the thing that is equall. ~~~~~
The iij day
~~~~~

3 Thou hast <sup>proved</sup> ~~provoked~~, and visited my heart in the night Season ; thou hast tryed me and

l. 5. After "hand", a blot as if to obliterate a point.

l. 19. The 417th page of the MS. Book commences with "2 Let".

l. 23. After "Season", a comma altered into the semicolon.

*U. Pr.*

l. 16. Hear the right.

*Q. Pr.*

l. 16. Hear the right.

## The Psalms

shalt find no wickedness in me : for I am vtterly purposed, that my mouth shall not offend.

4 Because of mens works, that are done against the words of thy lips : I haue kept me from the wayes of the destroyer.

5 O hold thou vp my goings in thy paths : that my footsteps slip not.

6 I haue called upon thee, ô God, for thou shalt heare me : incline thine eare to me, and hearken unto my words.

7 Shew thy marvellous loving kindnesse, thou that art the saviour of them, which put their trust in thee : from such as resist thy right hand.

8 Keep me as the apple of an eye : hide me under the shaddow of thy wings.

9 ffrom the ungodly, that trouble me : mine enemies compasse me round about to take away my Soule.

10 They are inclosed in their owne fat : and their mouth speaketh proud things.

11 They lay waiting in our way on every side : turning their eyes downe to the ground.

12 Like as a Lion that is greedy of his prey : and as it were a Lions whelpe, lurking in secret places.

13 Vp, Lord, disappoint him, and cast him

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1. 16. After "me", a period altered into the colon.

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*U. Pr.*  
1. 19. They lie waiting.  
(708)

*Q. Pr.*  
1. 19. They lie waiting.

## The Psalms

downe : deliver my soul from the Ungodly,  
which is a sword of thine.

14 ffrom the men of thy hand, ô Lord, from  
the men I say, and from the evil world : which  
haue their portion in this life, whose bellies thou  
fillest with thy hid treasure■.

15 They haue Children at their desire : and  
leauē the rest of their substance for their Babes.

16 But as for me, I will behold thy presence  
in righteousness : and when I awake vp after  
thy likenesse, I shalbe satisfied with it.

diligam 414

### Diligam te, Domine, Psal: 18.

I will loue thee, o Lord, my strength; The Lord  
is my stony rock, and my defence : my Saviour,  
my God, and my might, in whom I will trust,  
my buckler, the horne also of my Salvation,  
and my refuge.

The iij  
Day  
Evening  
prayer

2 I will call vpon the Lord, which is worthy  
to be praised : so shall I be safe from mine  
enemies

3 The sorrows of death compassed me :  
<sup>the</sup> and <sup>the</sup> overflowings of Ungodliness made me  
affraid.

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l. 13. The 418th page of the MS. Book commences with the word "Diligam":—it has  
no numbering.

## The Psalms

4 The paines of hell came about me : The snares of death overtook me.

5 In my trouble I will call vpon the Lord : and complaine Unto my God.

6 So shall he heare my voice out of his holy Temple : and my complaint shall come before him, it shall enter even into his eares.

7 The earth trembled, and quaked : the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke <sup>out</sup> in his presence : and a consumeing fire out of his mouth, so that coales were kindled at it.

9 He bowed the heavens also, and came downe : and it was darke Under his feet.

10 He rode vpon the Cherubins, and did fly : he came flying vpon the wings of the wind.

11 He made darknesse his secrete place : his ~~Pavillion.~~  
~~Pavillion~~ round about him was dark water, and thick <sup>^</sup> clouds to cover him.

12 At the brightnesse of his presence his clouds removed : haile-stones, and coales of fire.

13 The Lord also thundred out of heaven, and the highest gave his thunder : hailstones, and coales of fire.

14 He sent out his arrowes, and scattered

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*U. Pr.*

l. 16. cherubim.  
l. 19. with dark water.

(710)

*Q. Pr.*

l. 16. cherubins.  
l. 19. with dark water.

## The Psalms

them : he cast forth lightnings, and destroyed them.

The

15 The Springs of waters were seene, and the foundations of the round world were discovered at thy chiding, ô Lord; at the blasting of the breath of thy displeasure.

The iij  
day

16 He shall send downe from on high to fetch me : and shall take me out of <sup>m</sup>any waters.

17 He shall deliver me from my strongest enemy, and from them, which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my vpholder.

19 He brought me forth also into a place of Liberty : he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompence me.

21 Because I haue kept the wayes of the Lord : and haue not forsaken my God, as the wicked doth.

22 ffor I haue an eye unto all his Lawes : and will not cast out his Commandements from me.

23 I was also vncorrupt before him : and eschewed mine owne wickednesse.



## The Psalms

24 Therefore shall the Lord reward me after **my** righteous dealing : and according unto the clea<sup>n</sup>esse of **my** hands in his eye-sight.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the cleane thou shalt be cleane : and with the froward thou shalt learn frowardnesse.

27 ffor thou shalt saue the people, that are in adversity : and shalt bring downe the high lookes of the proud.

28 Thou also shalt light my candle: The Lord my God shall make my darknesse to be light.

29 ffor in thee I shall discomfit ~~an~~ host of men : and with the

help **416**

The iij  
day

help of my God I shall leap over the wall.

30 The way of God is an Undeified way : the word of the Lord also is tryed in the fire; he is the Defender of all them, that put their trust in him.

31 ffor who is God but the Lord : or who hath any strength, except ~~the Lord~~ our God?

32 It is God, that girdeth me with strength of warr : and maketh my way perfect.

33 He maketh my feet like harts feet : and setteth me vp on high.

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1. 3. "my" written upon some other word which is undistinguishable.

1. 17. The 420th page of the MS. Book commences with the word "help":—it has neither catch-word nor numbering.

## The Psalms

34 He teacheth mine hands to fight : and mine armes shall break even a bow of steele.

35 Thou hast given me the defence of thy Salvation : Thy right hand also shall hould me up, and thy loving ~~kindnesse~~ correction shall make me great.

36 Thou shalt make roome enough under me for to goe : That my footsteps shall not slide.

37 I will follow vpon mine enemies, and overtake them : neither will I turne againe till I have destroyed them.

38 I will smite them, that they shall not be able to stand : but fall vnder my feet.

39 Thou hast girded me with strength unto the battle : thou shalt throw downe mine enemies Under me.

40 Thou hast made mine enemies also to turne their backs vpon me : and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them : yea even unto the Lord shall they cry, but he shall not heare them.

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streetes.

43 Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen

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l. 28. In "the", a "y" altered into the "e".

## The Psalms

44 A people, whom I haue not knowne : shall  
serue mee

The iiij  
day

45 As soon as they heare of me they shall  
obey me : but the strange Children shall dissem-  
ble with me.

46 The strange Children shall fail : and be  
afraid out of their prisons.

47 The Lord liveth, and blessed be my strong  
helper : and praised be the God of my Sal-  
vation.

48 Even the God, that seeth that I be  
avenged : and subdueth the people unto me.

49 It is he, that deliuereth me from my cruell  
enemyes, and setteth me vp aboue mine Adver-  
saries : thou shalt rid me from the wicked man.

50 ffor this cause will I giue thanks Unto  
thee, ô Lord, among the — Gentiles : and sing  
praises unto thy name.

51 Great prosperity giveth he unto his King :  
and sheweth loving kindnesse unto David his  
annointed, and unto his seed for evermore.

### Cœli enarrant Psal : 19.

Morning  
prayer

The heavens declare the <sup>glory</sup> ~~glory~~ of God : and the  
firmament sheweth his handy-worke.

2 One day telleth another : and one night cer-  
tifieth another.

## The Psalms

3 There is neither speech, nor language : but their voices are heard among them.

4 Their sound is gone out into all lands : and their words into the ends of the world.

5 In them hath he set a Tabernacle for the Sun : which cometh forth as a Bridegroom out of his Chamber, and rejoiceth as a Giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it againe : and there is nothing hid from the heat thereof.

7 The Law of the Lord is an Undeiled Law, converting the Soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The Statutes of the Lord are right, and rejoice the heart : the Commandment of the Lord is pure, and giveth light unto the eyes.

The

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9 The fear of the Lord is cleane, and endureth for ever : The Judgments of the Lord are true, and righteous altogether.

The iiij  
Day

10 More to be desired are they then gold, than yea, ~~then~~ much fine gold : sweeter also ~~then~~ the honey, and the honey-comb.

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l. 17. In "rejoice", an "i" altered into the "j".

l. 20. The 422nd page of the MS. Book commences with "9 The":—it has n numbering.

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ll. 24, 25. *U. Pr.*  
than honey.

ll. 24, 25. *Q. Pr.*  
than honey.  
3 B

## The Psalms

11 Moreover by them is thy Servant taught :  
and in keeping of them there is great Reward.

12 Who can tell how oft he offendeth : o  
cleanse thou me from my secret faults :

13 Keep thy Servant<sup>■</sup> also from presumptuous Sins, lest they ge<sup>■</sup> the Dominion over me :  
so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight,

18 O Lord : my strength, and my Redeemer.

### Exaudiat te dominus : Psal : 20.

The Lord heare thee in the day of trouble : the name of the God of Jacob defend thee.

2 Send thee help from the Sanctuary : and strengthen thee out of Sion.

3 Remember all thy offerings : and accept thy burnt Sacrifice.

4 Grant thee <sup>thy</sup> hearts desire : and fulfill all thy mind.  
<sup>A</sup>

5 Wee will rejoice in thy Salvation, and triumph in the name of the Lord our God : the Lord performe all thy petitions.

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l. 12. "18 O Lord", sic orig.

l. 13. After "dominus", a period altered into the colon.

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## The Psalms

6 Now know I, that the Lord helpeth his anointed, and will heare him from his holy heaven : even with the wholsom strength of his right hand.

### Charlots

7 Some put their trust in ~~Charlots~~, and some in horses : but we will remember the name of the Lord our God.

8 They are brought downe, and faln : but wee are risen, and stand vpright.

Saue

9 Saue, Lord, and heare us, o King of heaven : when wee call vpon thee.

Domine, in virtute tuâ Psal. 21.

The iiij  
day

The King shall reioice in thy strength, ô Lord : exceeding glad shall he be of thy Salvation.

2 Thou hast given him his hearts desire : and hast not denyed him the request of his lips.

3 ffor thou shalt prevent him with the blessings of goodnesse : and shalt set a Crowne of pure gold vpon his head.

4 He asked life of thee, and thou gavest him a long life : even for ever, and ever.

5 His honour is great in thy Salvation : glory, and great worship shalt thou lay vpon him.

6 ffor thou shalt give him euerlasting felicity :

## The Psalms

and make him glad with the joy of thy Countenance.

7 And why? because the King putteth his trust in the Lord : and in the mercy of the most highest he shall not miscarry.

8 All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and their seed from among the Children of men.

11 ffor they intended mischief against thee : and imagined such a device as they are not able to performe:

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine owne strength : so will wee sing and praise thy power.

Deus

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The iiij  
day

Evening  
Prayer

Deus, deus meus. Psal : 22.

My God, my God, look upon me : why hast thou forsaken me : and art so far from my health, and from the words of my Complaint?

1. 1. In "joy", an "i" altered into the "j".

1. 24. The 424th page of the MS. Book commences with the word "Deus":—it has no numbering.

## The Psalms

2 O my God, I cry in the day time, but thou hearest not : and in the night season also I take no rest.

3 And thou continuest holy : o thou worship of Israel !

4 Our fathers hoped in thee : they trusted in thee, and thou didst deliver them.

5 They called vpon thee, and were holpen : they put their trust in thee, and were not confounded.

6 But as for me, I am a worm , and no man : a very scorn of men, and the outcast of the people.

7 All they that see mee, laugh me to scorn : they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him : Let him deliver him, if he will haue him.

9 But thou art he, that took me out of my mothers womb : Thou wast my hope, when I hanged yet vpon my mothers breasts.

10 I haue been left vnto thee ever since I was borne : Thou art my God even from my mothers womb.

11 O goe not from me, for trouble is hard at hand : and there is none to helpe me.

12 Many oxen are come about me : fat bulls of Basan close me in on ev<sup>e</sup>ry side.

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1. 11. After "worm", an erasure.

## The Psalms

13 They gape Upon me with their mouths :  
as it were a ramping, and a roaring Lion.

14 I am poured out like water, and all my  
bones are out of joint : my heart also in the  
midst of my body is even like melting wax.

15 My strength is dried vp like a potsheard,  
and my tongue cleaueth to my gumms : and thou  
shalt bring me into the dust of death.

for

The iiij  
day

16 ffor many dogs are come about me : and  
**Council**  
the ~~Council~~ of the wicked layeth **siege** against  
me.

17 They **pierced** my hands and <sup>my</sup> feet, I may  
tell all my bones : they stand staring and look-  
ing vpon me.

18 They part my garments among them :  
and cast lotts vpon my — vesture.

19 But be not thou far from me, o Lord :  
thou art my succour, hast thee to help me.

20 Deliver my soul from the Sword : my  
darling from the power of the dog.

21 Saue me from the Lions mouth : thou  
hast heard me also from among the hornes of  
the vnicornes.

22 I will declare thy name unto my Brethren :  
in the midst of the Congregation will I praise  
thee.

## The Psalms

23 O praise the Lord, ye, that feare him : magnify him, all ye of the seed of Jacob, and fear him all ye seed of Israel.

24 ffor he hath not despised, nor abhorred the low estate of the poor : he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great Congregation : my vowes will I perform in the Sight of them, that fear him.

26 The poor shall eat and be satisfied : They, that seek after the Lord, shall praise him; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord : and all the Kindreds of the Nations shall worship before him.

28 ffor the Kingdome is the Lords : and he <sup>the</sup> Governour among the people

29 All such as be fat upon earth : have eaten, and worshipped.

30 All <sup>they</sup>, that go downe into the dust, shall kneel before him : and no man hath quickned his owne Soul.

31 My seed shall serue him : They shall be counted vnto the Lord for a Generation

They

422

1. 5. After "poor", an erasure.

1. 9. After "gation", a period altered into the colon.

1. 9. After "perform", an erasure.

1. 15. After "Lord", a period altered into the colon.



## The Psalms

The v  
Day

32 They shall come, and the heavens shall declare his righteousness : unto a people that shall be borne, whom the Lord hath made.

Dominus regit me. Psal : 23.

The v.  
day

The Lord is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of Comfort.

3 He shall convert my Soul : and bring me forth in the paths of righteousness for his names sake.

4 Yea, though I walk through the valley of the Shadow of death, I will fear no evil : for thou art with me ; thy rod, and thy staffe comfort me.

5 Thou shalt prepare a Table before me against them, that trouble me : thou hast anointed my head with oil, and my cup shalbe full.

6 But thy loving kindnesse and mercy shall follow me all the dayes of my life : and I will dwell in the house of the Lord for ever.

Domini est terra. Psal : 24.

Morning  
Prayer

The earth is the Lords, and all that therein is : the compasse of the world, and they that dwell therein.

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l. 1. The 426th page of the MS. Book commences with "32 They" :—it has no numbering.

l. 12. After "life", a period altered into the colon.

## The Psalms

2 ffor he hath founded it vpon the Seas : and prepared it vpon the flouds.

3 Who shall ascend into the hill of the Lord : or who shall rise vp in his holy place ?

4 Even he, that hath clean hands, and a pure heart : and that hath not lift vp his mind unto Uanitie, nor sworne to deceiue his Neighbour.

5 He shall receiue the blessing from the Lord : and righteousnesse from the God of his Salvation.

6 Thus is the Generation of them, that seek him : even of them, that seek thy face, ô Jacob.

Lift

7 Lift vp your heads, o ye gates, and be ye lift vp, ye everlasting doores : and the King of glory shall come in.

The v  
day

8 Who is the King of glory : it is the Lord strong and mighty, even the Lord mighty in battel .

9 Lift vp your heads, o ye gates, and be ye lift vp, ye everlasting doors : and the King of glory shall come in.

10 Who is the King of glory : even the Lord of hosts, he is the King of glory.

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1. 1. After "Seas", a period altered into the colon.  
1. 14. The 427th page of the MS. Book commences with "7 Lift".  
1. 14. An erasure over the "o".  
1. 19. After "battel", an erasure.  
1. 20. An erasure over the "o".

## The Psalms

Ad te, Domine levavi Psal : 25.

Vnto thee, o Lord, I will lift vp my soul, my God, I have put my trust in thee : O let me not be confounded, neither let mine enemies triumph over me.

2 ffor all they that hope in thee shall not be ashamed : but such as transgress without a Cause shall be put to confusion.

3 Shew me thy wayes, o Lord, and teach me thy paths.

4 Lead me forth in thy truth, and learn me : for thou art the God of my salvation ; in thee hath been my hope all the day long.

5 Call to remembrance, o Lord, thy tender mercies : and thy loving kindnesses, which haue been ever of old.

6 O remember not the sins, and offences of my youth : but — according to thy mercy think thou vpon me, ô Lord, for thy goodness.

7 Gracious, and righteous is the Lord : therefore will he teach sinners in the way.

8 Them that are meek, shall he guid in Judgment : and such as are gentle, them shall he learn his way.

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- l. 2. An erasure over the "o".  
l. 9. An erasure over the "o".  
l. 14. An erasure over the "o"  
l. 14. The "5" written upon a "4".  
l. 16. an erasure before the "o" of "old".  
l. 17. The "6" written upon a "5".  
l. 22. "guid", sic orig.
- 

*U. Pr.*

l. 2. will I lift up.  
(724)

*Q. Pr.*

l. 2. will I lift up.

## The Psalms

9 All the paths of the Lord are mercy, and truth : unto such as keep his Covenant, and his Testimonies.

10 ffor thy names sake, o Lord ! be mercifull unto my Sin for it is great.

11 What man is he that feareth the Lord : him shall he teach in the way that he shall choose.

12 His Soul shall dwell at ease : and his seed shall inherit y<sup>e</sup> Land.

The **424**

13 The secret of the Lord is among them that fear him : and he will shew them his Covenant.

The v  
day

14 Mine eyes are ever looking unto the Lord : for he shall pluck my feet out of the net.

15 Turne thee unto me, and haue mercy vpon me : for I am desolate, and in misery.

16 The Sorrowes of my heart are enlarged : o bring thou me out of my troubles

17 Look upon my adversity, and misery : and forgive me all my Sin .

18 Consider mine enemies, how many they

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l. 4. An erasure over the "o".

l. 12. The 428th page of the MS. Book commences with "13 The":—it has no numbering.

l. 22. After "Sin", an erasure.

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*U. Pr.*

l. 10. the land.

*Q. Pr.*

l. 10. the land.

## The Psalms

are : and they beare a tyrannous hate against me.

19 O keep my Soul, and deliver me : Let me not be confounded, for I haue put my trust in thee.

20 Let perfectness, and righteous dealing wait vpon me : for my — hope hath been in thee.

21 Deliver Israel, o God : out of all his troubles.

### { Judica me Domine Psal : 26.

**Lord,**  
Be thou my judge, o ~~God~~, for I haue walked innocently : my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me : try out my reines, and my heart.

3 ffor thy loving kindnesse is ever before mine eyes : and I will walk in thy truth.

4 I have not dwelt with vaine persons : neither will I haue fellowship with the deceitfull

5 I haue hated the Congregation of the wicked : and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord : and so will I goe to thine Altar ;

That

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l. 1. In "tyrannous", an "i" altered into the "y".

l. 8. An erasure over the "o".

l. 11. An erasure over the "o".

l. 15. In "reines", the latter "e" partially erased.



## The Psalms

7 That I may shew the voice of thanksgiving :  
and tell of all thy wondrous workes.

The v  
day

8 Lord, I haue loved the habitation of thy  
house : and the place — where thine honour  
dwelleth.

9 O shut not vp my soul with the Sinners :  
nor my life with the bloud-thirsty ;

10 In whose hands is wickedness : and their  
right hand is full of ~~guits~~ gifts.

11 But as for me, I will walk innocently ; ☩  
Deliver me, and be mercifull Unto me.

12 My foot standeth right : I will praise the  
**Congregations.**  
Lord in the ~~Congregations~~ <sup>A</sup>

Dominus illuminatio. Psal : 97.

Evening  
prayer

The Lord is my light, and my salvation ; whom  
then shall I fear : the Lord is the strength of my  
life ; of whom then shall I be afraid ?

2 When the wicked, even mine enemies, and  
my foes came vpon me to eat vp my flesh : they  
stumbled, and fell.

3 Though an host of men were laid against  
me, yet shall not my heart be afraid : and  
though there rose vp war against me, yet will I  
put my trust in him.

4 One thing haue I desired of the Lord,  
which I will require : even that I may dwell in

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1. 1. The 429th page of the MS. Book commences with "7 That".  
1. 19. "came" written upon an erasure.

## The Psalms

the house of the Lord all the dayes of my life, to behold the faire beauty of the Lord, and to visit his Temple.

5 ffor in the time of trouble he shall hide me in his Tabernacle : yea, in the secrete place of his dwelling shall he hide me, and set me vp vpon a rock of stone.

6 And now shall he lift vp mine head : above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation of great gladnesse : I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry vnto thee : haue mercy vpon me, and heare me.

my

The v  
day

9 My heart hath talked of thee, seek ye my face : thy face O Lord, will I seek

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

11 Thou hast been my succour : leaue me not, neither forsake me, O God of my salvation.

12 When my ffather, and my mother forsake me : the Lord taketh me vp.

13 Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

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l. 17. The 430th page of the MS. Book commences with "9 My".

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U. Pr.  
l. 11. with great gladness.  
(728)

Q. Pr.  
l. 11. with great gladness.

## The Psalms

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen vp against me, and such as speak wrong.

15 I should utterly haue fainted : but that I beleeeve verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lords leisure : be strong, and he shall comfort thine heart, and put thou thy trust in the Lord

### Ad te, domine. Psal : 28.

Vnto thee will I cry, O Lord my strength : think no scorn of me ; lest if thou make as though thou hearest not, I become like them, that go downe into the pit.

2 Heare the voice of my humble petitions, when I cry unto thee : — when I hold vp my hands towards the mercies seat of thy holy Temple.

3 O pluck me not away, neither destroy me with the ungodly, and wicked doers : which speak friendly to their Neighbours, but imagine mischief in their hearts.

4 Reward them according to their Deeds : and according to the wickedness of their owne inventions

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l. 17. In "the", a "y" altered into the "e".

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U. Pr.  
l. 17. mercy-seat.

Q. Pr.  
l. 17. mercy-seat.

## The Psalms

5 Recompence them after the workes of their hands : pay them that they haue deserved.

6 ffor they regard not in their mind the works of the Lord, nor the operation of his hands : Therefore shall he break them downe, and not build them vp.

praised

The v  
day

7 praised be the Lord : for he hath heard the voice of my humble Petitions.

8 The Lord is my strength, and my shield, my heart hath trusted in him, and I am helped : Therefore my heart danceth for ioy, and in my Song will I praise him.

9 The Lord is my strength : and he is the wholesom defence of his anointed.

10 O saue thy people, and give thy blessing vnto thine Inheritance. : feed them, and set them vp for ever.

### Afferte Domino. Psal : 29.

Bring unto the Lord, O ye mighty, bring young rams unto the Lord : ascribe Unto the Lord worship, and strength.

2 Give the Lord the honour due unto his name : worship the Lord with holy worship.

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l. 8. The 431st page of the MS. Book commences with " 7 praised".

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## The Psalms

3 It is the Lord that commandeth the waters :  
it is the glorious God that maketh the Thunder.

4 It is the Lord that ruleth the Sea, the voice  
of the Lord is — mighty in operation : The voice  
of the Lord is a glorious voice.

5 The voice of the Lord breaketh the Cedar  
trees : yea, the Lord breaketh the Cedars of  
**Libanus.** ~~also and Sirion like a young vnicorne.~~

**6 He maketh them also to skip like a calfe :  
Libanus also, and Sirion like a young vnicorne.**

**7. ¶** The voice of the Lord divideth the flames of  
fire, The — voice of the Lord shaketh the wil-  
dernesse : yea, the Lord shaketh the wilderness  
of Cades.

**8** The voice of the Lord maketh the hinds to  
bring forth young, and discovereth the thick  
bushes : in his Temple doth every man speak of  
his honour.

**9 ¶** The Lord sitteth aboue the water flood :  
and the Lord remaineth a king for ever.

**10. ¶** The Lord shall giue strength unto his  
people : The Lord shall give his people the bless-  
ing of peace.

Morning

**428**

Exaltabo te, Domine. Psal : 30.

I will magnify thee, O Lord, for thou hast set  
me vp : and not made my foes to triumph over  
me.

The vi  
day

Morning  
prayer

l. 15. The "S" written upon a "7".

l. 25. The 432nd page of the MS. Book commences with the word "Exaltabo" :—it  
has no numbering.



## The Psalms

2 O Lord my God, I cryed unto thee : and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that goe downe into the pit.

4 Sing praises unto the Lord, o ye Saints of his : and give thanks unto him for a Remembrance of his holiness

5 ffor his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed : thou, Lord, of thy goodness hadst made my hill so strong.

7 Thou didst turn thy face from me : and I was troubled.

8 Then cryed I unto thee, O Lord : and gat me to my Lord right humbly.

9 What profit is there in my blood : when I goe downe to the pit.

10 ~~So~~ Shall the dust give thanks unto thee : or shall it declare thy truth ?

11 Heare, o Lord, and haue mercy vpon me : Lord, be thou my helper.

12 Thou hast turned my heavinessse into joy :

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l. 21. In "goe", a "d" altered into the "g".

l. 24. The "11" written upon "10".

l. 26. In "joy", an "i" altered into the "j".

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## The Psalms

Thou hast put off my sackcloth, and girded me with gladnesse.

13 Therefore shall every good man sing of thy praise without ceasing : ô my God, I will give thanks unto thee for ever.

In te, Domine, speravi. Psal : 31.

In thee, Ð Lord, haue I put my trust : let me never be put to confusion, deliver me in thy righteousnesse.

2 Bow downe thine eare to me : make hast to deliver me.

3 And be thou my strong rock, and house of defence : That thou mayest saue me.

4 ffor thou art my strong Rock, and my Castle : be thou also my guide and lead me for thy names sake.

5 Draw me out of the net that they haue laid privily for me : for thou art my strength.

into

6 Into thy hands I comend my Spirit : for thou hast redeemed me, Ð Lord, thou God of truth

The vi  
day

7 I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy : for

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l. 20. The 433rd page of the MS. Book commences with "6 Into".

l. 22. No point after "truth" in orig.

l. 25. In "rejoice", an "i" altered into the "j".

## The Psalms

thou hast considered my trouble, and hast knowne my soul in adversities.

9 Thou hast not shut me vp into the hand of the enemy : but hast set my feet in a large room.

10 Haue mercy vpon me, **o** Lord, for I am in trouble : and mine eye is consumed for very heaviness ; yea, my soul and my body.

11 ffor my life is waxen **o**ld with heaviness : and my yeares with mourning.

12 My strength faileth me, because of mine Iniquity : and my bones are consumed.

13 I became a Reproof among all mine enemies, but especially among my Neighbours : and they of mine acquaintance were **a**ffraid of me, and they that did see <sup>me</sup> without, conveyed themselves from me.

14 I am cleane forgotten, as a dead man out of mind : I am become like a broken vessell :

15 ffor I have heard the blasphemy of the multitude : and feare is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, **o** Lord : I have said, thou art my God.

17 My time is in <sup>thy</sup>~~thine~~ hand, deliver me from the hand of mine enemies : and from them, that persecute me.

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1. 8. An erasure before "old", and the "o" written upon an erasure.  
(734)

## The Psalms

18 Shew thy servant the light of thy countenance : and Saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee : Let the ungodly be put to confusion, and be put to silence in the graue.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despihtfully speak against the righteous.

21 O how plentifull is thy goodnesse, which thou hast laid vp for them that feare thee : and that thou hast prepared for them

that

430

that put their trust in thee, even before the sons of men !

The vi  
day

22 Thou shalt hide them privily by thine owne presence from the provoking of all men : thou shalt keep them secretly in thy Tabernacle from the strife of tongues.

23 Thanks be to the Lord : for he hath shewed me marvellous great kindness in a strong Citie.

24 And when I made hast, I said : I am cast out of the sight of thine eyes.

25 Neverthesse thou heardest the voice of my prayer : when I cryed unto thee.

26 O loue the Lord, all ye his Saints : for the

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1. 13. The 434th page of the MS. Book commences with the word "that":—it has no numbering.

## The Psalms

Lord preserueth them that are faithfull, and ple<sup>n</sup>teously rewardeth the proud Doer.

27 Be strong, and he shall establish your heart : all ye that put your trust in the Lord.

### Beati, quorum Psal : 32.

evening  
prayer

Blessed is he whose unrighteousnesse is forgiven : and whose sin is covered.

2 Blessed is the man, Unto whom the Lord imputeth no sin . and in whose spirit there is no guile.

3 ffor while I held my tongue : my bones consumed away through my dayly complaineing.

4 ffor thy hand is heavy vpon me day and night : and my moisture is like the drought in Summer.

5 I will acknowledge my Sins unto thee : and mine vnrighteousnesse haue I not hid.

6 I said, I will confesse my Sins unto the Lord : and so thou forgauest the wickednesse of my Sin.

7 ffor this shall every one that is godly, make his prayer unto thee, in a time when thou mayest be found : but in the great waterfloods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue me from trouble : thou shalt compasse me about with Songs of Deliverance.



## The Psalms

9 I will informe thee, and teach thee in the way wherein thou shalt goe : and I will guide thee with mine eye.

10 Be ye not like horse and mule, which haue no Understanding <sup>to</sup> : whose mouths must beheld with bit and bridle, lest they fall vpon thee.

11 Great plagues remain for the Ungodly : but whoso putteth his trust in the Lord, mercy imbraceth him on every side.

12 Be glad, O ye righteous, and rejoyce in the Lord : and be — joyfull all ye that are true of heart.

### Exultate, iusti. Psal: 33.

Rejoyce in the Lord, O ye righteous : for it becometh well the just to be thankfull.

The vi  
day

2 Praise the Lord with harp : Sing praises unto him with the Lute, and instrument of ten strings.

3 Sing unto the Lord a new Song : Sing praises lustily unto him with a good courage

4 ffor the word of the Lord is true : and all his workes are faithfull.

- 
1. 1. The 435th page of the MS. Book commences with "9 I will".  
1. 5. "beheld", sic orig.  
1. 10. In "rejoyce", an "i" altered into the "j".  
1. 11. In "joyfull", an "i" altered into the "j".  
1. 14. In "rejoyce", an "i" altered into the "j".  
1. 15. In "just", an "i" altered into the "j".  
1. 16. In "harp", the "r" written upon an erasure.

## The Psalms

5 He loveth righteousnesse and Judgment :  
the earth is full of the goodness of the Lord :

6 By the word of the Lord were the heavens  
made : and all the hosts of them by the breath  
of his mouth.

7 He gathereth the waters of the Sea together  
as it were — vpon an heap : and layeth vp the  
deep, as in a Treasurehouse.

8 Let all the earth fear the Lord : stand in  
awe of him, all ye that dwell in the world ;

9 ffor he spake, and it was done : he com-  
manded, and it stood fast.

10 The Lord bringeth the Counsel of the  
heathen to nought : and maketh the devices of  
the people to be of none effect, and casteth out  
the Counsels of  Princes.

The

432

The vi  
day

11 The Counsel of the Lord shall endure for  
ever : and the thoughts of his heart from Gene-  
ration to Generation.

12 Blessed are the people, whose God is the  
Lord Jehovah : and blessed are the folke, that he  
hath chosen to him, to be his inheritance.

13 The Lord looked downe from heaven, and  
beheld all the Children of men : from the habi-  
tation of his dwelling he considereth all them,  
that dwell on the earth.

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l. 18. The 436th page of the MS. Book commences with "11 The";—it has no num-  
bering.  
(738)

## The Psalms

14 He fashioneth all the hearts of them : and understandeth all — their workes.

15 There is no King that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vaine thing to save a man : neither — shall he deliver any by his great Strength.

17 Behold, the eye of the Lord is vpon them that fear him : and vpon them that put their trust in his mercy ;

18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord : for he is our help, and our Shield.

20 ffor our heart shall rejoyce in him : because we haue hoped in his holy name.

21 Let thy mercifull kindnesse, O Lord, be vpon us : like as wee doe put our trust in thee.

### Benedicam Domino. Psal : 34.

I will alway giue thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall heare thereof, and be glad.

3 O praise the Lord with me : and let us magnify his name together.

I

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*U. Pr.*

1. 7. deliver any man.

*Q. Pr.*

1. 7. deliver any man.

## The Psalms

The vi  
Day

4 I sought the Lord, and he heard me : yea,  
he delivered me out of all my fear.

5 They had an eye unto him, and were  
lightned : and their — faces were not ashamed.

6 Lo, the poor cryeth, and the Lord heareth  
him : yea, and — saveth him out of all his  
troubles.

7 The Angell of the Lord tarrieth round about  
them that fear him : and delivereth them.

8 O tast, and see, how gracious the Lord is :  
<sup>is</sup>  
blessed ~~in~~ the man that trusteth in him.

9 O fear the Lord, ye<sup>A</sup> that are his Saints :  
for they that feare him lack nothing.

10 The Lions doe lack, and suffer hunger :  
but they, who seeke the Lord, shall want no  
manner of thing that is good.

11 Come ye Children, and hearken unto me :  
I will teach you the feare of the Lord.

12 What man is he that lusteth to liue : and  
would fain see good dayes?

13 Keep thy tongue from evill : and thy lips  
that they speak no guile

14 Eschew evill and doe good : seek peace,  
and ensue it.

15 The eyes of the Lord are over the righte-  
ous : and his eares are open unto their prayers.

16 The countenance of the Lord is against  
them that doe evill : to root out the remem-  
brance of them from the earth.

## The Psalms

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart : and will saue such as be of an humble spiritt.

19 Great are the troubles of the righteous : but the Lord delivereth him out of all.

20 He keepeth all his bones : so that not one of them is broken.

but

434

21 But misfortune shall slay the ungodly : and they that hate the righteous, shalbe desolate.

The vij  
day

22 The Lord deliuereth the soul of his servants : and all they that put their trust in him, shall not be destitute.

### Judica me, Domine. Psal. 35.

Plead thou my cause, O Lord, with them that striue with me : and fight thou against them that fight against me :

Morning  
prayer

2 Lay hand vpon the Shield and Buckler : and stand vp to help me.

3 Bring forth the Speare, and stop the way

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1. 12. The 438th page of the MS. Book commences with "21 But":—it has no numbering.

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U. Pr.

1. 17. PSAL. 35. *Judica, Domine.*

Q. Pr.

1. 17. PSALM XXXV. *Judica, Domine.*  
(741)



## The Psalms

against them that persecute me : say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my Soul : let them be turned back, and brought to confusion that **I** imagine mischief for me.

5 Let them be as the dust before the wind : and the Angell of the Lord scatte**r**ing them.

6 Let their way be dark, and slippery : and let the Angell of the Lord persecute them.

7 ffor they haue privily laid their net to destroy me without a cause : yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily, catch himselfe : that he may fall into his owne mischief.

9 And, my soul, be joyfull in the Lord : it shall re**j**oice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him, that is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him.

11 ffalse Witnesses did rise up : they laid to my charge things that I knew not.

12 They rewarded me evill for good : to the great discomfort of my soul.

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1. 19. In "rejoice", an "i" altered into the "j".  
(742)

## The Psalms

The vij  
day

13 Neverthelesse, when they were sick, I put on Sackcloth, and humbled my Soul with fasting : and my prayer shall turn into mine owne bosom.

14 I behaved myself, as though it had been my friend, or my brother : I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together : yea, the very abjects came together against me vnawares, making mows at me, and ceased not

16 With the flatterers were busy mockers : who gnashed vpon me with their teeth.

17 Lord, how long wilt thou look upon this : <sup>1</sup> Deliver my soul from the calamities which they bring vpon me, and my darling from the Lions.

18 So will I giue thee thanks in the great Congregation : I will praise thee among much people.

19 O let not them that are mine enemies, triumph over me — ungodly : neither let them wink with their eyes, that hate me without a cause.

20 And why ? their comūning is not for

1. 1. The 439th page of the MS. Book commences with "13 Neverthelesse".

1. 7. In "rejoiced", an "i" altered into the "j".

1. 21. An erasure after "me".

1. 21. After "ungodly", a period altered into the colon.

*U. Pr.*

1. 10. making mouths.

*Q. Pr.*

1. 10. making mouths.

## The Psalms

peace : but ~~the~~<sup>y</sup> imagine deceitfull words against them that are quiet in the Land.

21 They gaped vpon me with their mouths, and said : fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, ô Lord : hold not thy <sup>not</sup> ~~there~~ tongue then, goe far from me, ô Lord.

23 Awake, and stand vp to judge my quarrell : aveng<sup>e</sup> thou my — cause, my God, and my Lord.

24 Judge me, ô Lord my God, according to thy righteousness : and let ~~not~~ <sup>not</sup> them triumph over me.

25 Let ~~not~~ <sup>not</sup> them <sup>A</sup> say in their hearts, there, there, so would we haue it : neither let them say, we have deuoured ~~him~~.

26 Let them be put to confusion and shame together that reioice at my trouble : Let them be clothed with rebuke, and dishonour that boast themselues against me.

27 Let them be glad, and reioice that fauour, my righteous dealing : yea, let them say alway, blessed be the Lord, who hath pleasure in the —  
prosperity

prosperity of his servant.

l. 21. In "reioice", an "i" altered into the "j".

l. 25. The 440th page of the MS. Book commences with the word "prosperity":—it has no numbering.

## The Psalms

28 And as for my tongue, it shall be talking of thy righteousness : and of thy praise all the day long.

The vij  
Day

### Dixit iniustus. Psal. 36.

My heart sheweth me the wickednesse of the Ungodly : that there is no fear of God before his eyes.

The vii  
day

2 ffor he flattereth himselfe in his owne sight : untill his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit : he hath left of to behaue himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himselfe in no good way : neither doth he abhor any thing that is evill.

5 Thy mercy, ô Lord, reacheth unto the heavens : and thy faithfulness unto the Clouds.

6 Thy righteousness standeth like the strong mountaines : Thy Judgments are like the great deep.

7 Thou, Lord, shalt saue both man and beast ; how excellent is thy mercy, ô God : and the Children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house : and thou shalt give them drink of thy pleasures, as out of the River.



## The Psalms

9 ffor with thee is the well of life : and in thy light shall wee see light.

10 O continue forth thy living kindnesse unto them, that know thee : and thy righteousnesse unto them, that are true of heart.

11 O let not the foot of pride come against me : and let not the hand of the Ungodly cast me downe.

12 There are they faln, all that worke wickednesse : They are cast down, and shall not be able to stand.

Noli

### Noli æmulari Psal : 37

Evening  
prayer

fret not thy selfe because of the ungodly : neither be thou envious against the evill Doers.

2 ffor they shall soon be cut down like the grasse : and be withered even as the green herb.

3 But thou thy trust in the Lord, and be doing good : dwell in the Land, and <sup>verily</sup> ~~verely~~ thou shalt be fed.

4 Delight thou in the Lord : and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him : and he shall bring it to passe.

6 He shall make thy righteousness as cleare as the light : and thy just dealing as the noon day.

The vi  
day

Evening  
Prayer

1. 13. The 441st page of the MS. Book commences with the word "Noli".

1. 26. In "just", an "i" altered into the "j".



## The Psalms

7 Hold thee still in the Lord, and abide patiently vpon him : but — greiue not thy self at him, whose way doth prosper, against the man, that doth after euill Counsels.

8 Leave off from wrath, and let go displeasure : fret not thyselfe, else shalt thou be moued to doe euill.

9 Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit the Land

10 Yet a little while, and the Ungodly shall be clean gone : thou shalt look after his place, and hee shall be away

**spirited**

11 But the meek<sup>A</sup>~~spirited~~ shall possesse the earth : and shall be refreshed in the multitude of peace.

12 The ungodly seeketh Counsel against the just : and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn : for he hath seen, that his day is comeing.

14 The ungodly haue drawne out the sword ; and haue bent their bow : to cast down the poor, and needy, and to slay such, as are of a right Conversation.

15 Their sword shall goe through their owne hear<sup>1</sup> : and their bow shall be broken.

1. 18. In "just", an "i" altered into the "j".

## The Psalms

16 A small thing that the righteous hath <sup>is</sup> ~~than~~  
better ~~then~~ <sup>than</sup> great riches of the Ungodly.  
for

438

The vij  
day

17 for the armes of the ungodly shall be  
broken : and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the ~~un~~-  
godly : and their Inheritance shall endure for  
ever.

19 They shall not be confounded in the perill-  
ous times : and in the days of dearth they shall  
haue enough.

20 As for the ungodly, they shall perish, and  
the enemies of the Lord, shall consume as the  
fat of Lambs : yea, even as the smok<sup>a</sup> shall they  
consume away.

21 The ungodly borroweth, and payeth not  
again : but the righteous is mercifull, and liberall.

22 Such, as are blessed of God, shall possesse  
the Land : and they, that are cursed of him,  
shall be rooted out.

23 The Lord ordereth a good mans going :  
and maketh his way acceptable to himselfe.

24 Though he fall, he shall not be cast away :  
for the Lord vpholdeth him with his hand.

25 I haue been young, and now am old :

l. 4. The 442nd page of the MS. Book commences with "17 for":—it has no num-  
bering.

l. 25. An erasure before "old", and the "o" of that word written upon an erasure.  
(748)

## The Psalms

and yet saw I never the righteous forsaken, nor  
his seed begging their ~~bread~~ bread

26 The righteous is ever mercifull, and lendeth :  
and his seed is blessed.

27 flee from evill, and doe the thing that is  
good : and dwell for evermore.

28 ffor the Lord loveth the thing that is right :  
he forsaketh not his, that be Godly, but they are  
preserved for ever.

29 The vnrighteous shall be punished : as for  
the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the Land : and  
dwell therein for ever.

31 The mouth of the righteous is exercised in  
wisdome : and his tongue will be talking of Judg-  
ment.

32 The Law of his God is in his heart : and  
his goings shall not slide.

The

33 The ungodly seeth the righteous : and  
seeketh occasion to slay him

The viij  
day

34 The Lord will not leaue him in his hand :  
nor condemn him when he is judged. .

35 Hope thou in the Lord, and keep his way,  
and he shall promote thee, that thou shalt possess  
the Land : when the ungodly shall perish, thou  
shalt see it

## The Psalms

36 I my self haue seen the ungodly in great power : and flourishing like a green bay tree.

37 I went by, and lo, he was gone : I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together : and the end of the ungodly is, They shall be rooted out at the last.

40 But the Salvation of the righteous cometh of the Lord : who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and saue them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Domine, ne in furore. Psal : 38.

Morning  
prayer

Put me not to rebuke, ô Lord, in thine anger :  
neither chasten me in thy heavy displeasure.

2 ffor thine arrowes stick fast in me : and thy  
hand presseth me sore.

3 There is no health in my flesh, because of  
thy displeasure : neither is there any rest in  
my bones by reason of my sin.

4 ffor my wickednesses are gone over my  
head : and are like a sore burthen, too heavy for  
me to beare.

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l. 27. After "head", a period altered into the colon.

## The Psalms

5 My wounds stink, and are corrupt : through  
my foolishnesse

6 I am brought into so great trouble, and  
misery : That I goe mourning all the day long  
for

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7 for my loines are filled with a sore disease :  
and there is no whole part in my body.

The viij  
day

8 I am feeble, and sore smitten : I have roared  
for the very disquietness of my heart

9 Lord thou knowest all my desire : and my  
groaning is not hid from thee.

10 My heart panteth, my strength hath failed  
me : and the sight of mine eyes is gone from me.

11 My lovers, and my Neighbours did stand  
looking vpon my trouble : and My Kinsmen stood  
afar off.

12 They also that sought after my life laid  
snares for me : and they that went about to do  
me evill, talked of wickedness, and imagined  
deceit all the day long.

13 As for me, I was like a deaf man, and  
heard not : and as one that is dumb, who doth  
not open his mouth.

14 I became even as a man, that heareth not :  
and in whose — mouth are no reproofes.

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l. 6. The 444th page of the MS. Book commences with "7 for":—it has neither  
catch-word nor numbering.

l. 16. In "of", the "f" written, in darker ink, upon "ff".



## The Psalms

15 ffor in thee, ô Lord, haue I put my trust :  
thou shalt answer for me, ô Lord my God.

16 I haue required that they, even mine  
enemies, should not triumph over me : for when  
my foot slipt, they rejoiced greatly against me.

17 And I, truly, am set in the plague : and  
my heaviness is ever in my sight.

18 ffor I will confess my wickedness : and be  
sorry for my sin.

S 19 But mine enemies live, and are mighty :  
and they, that hate me wrongfully, are many in  
number.

20 They also, that reward evill for good, are  
against me : Because I follow the thing that  
good is.

21 fforsake me not, ô Lord my God : be not  
thou far from me.

Hast thee to help me : ô Lord God of my  
salvation.

### Dixi, custodiam Psal : 39

The viij  
Day

I said, I will take heed to my wayes : that I  
offend not in my tongue.

The viij  
day

2 I will keep my mouth as it were with a  
bridle : while the ungodly is in my sight.

l. 1. After "trust", a period altered into the colon.

l. 10. Before "19" stands a character like an "S".

ll. 18, 19. This verse has no number prefixed.

l. 20. The 445th page of the MS. Book commences with the word "Dixi".

l. 21. In "wayes", an "i" altered into the "y".

*U. Pr.*

l. 18. 22 Hastee thee.

(752)

*Q. Pr.*

l. 18. 22 Hastee thee.

## The Psalms.

3 I held my tongue, and spake nothing : I kept silence, yea, even from good words : but it was paine, and grief to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled : and at the last I spake with my tongue.

5 Lord, let me know my end, and the number of my days : that I may be certified how long I haue to live.

6 Behold, thou hast made my dayes as it were <sup>myne</sup> a Span long : and ~~my~~ age is even as nothing in respect of thee, and verily every — man living is altogether Uanity.

7 ffor man walketh in a vain shadow, and disquieteth himselfe in vain : he heapeth up riches, and cannot tell, who shall gather them.

8 And now, Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all my offences : and make me not a rebuke to the foolish.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chāsten

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1. 2. After "words", a period altered into the colon.

1. 8. After "days", a period altered into the colon.

1. 12. In "every", "ie" altered into the "y".

## The Psalms

man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Heare my prayer, ô Lord, and with thine cares consider my calling : hold not thy peace at my teares.

14 ffor I am a stranger with thee and a Sojournner ! as all my ffathers were.

15 O spare me a little, that I may recover my strength ! before I goe hence, and be no more seene.

expetans

412

### Expectans, expectavi Psal : 40.

I waited patiently for the Lord ! and he inclined vnto me, and heard my calling.

The viij  
day

2 He brought me also out of the horrible pitt, out of the mire, and clay ! and set my feet vpon the Rock, and ordered my goings.

3 And he hath put a new Song in my mouth : even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man, that hath set his hope in the Lord : and turned not vnto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous

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l. 8. In "Sojourner", an "i" altered into the "j".

l. 13. The 446th page of the MS. Book commences with the word "Expectans":—it has no numbering.

## The Psalms

workes, which thou hast done, like as be also thy thoughts, which are to vs ward : and yet there is no — man, that ordereth them Unto thee.

7 If I should declare them, and speak of them : they should be <sup>moe than</sup> ~~more then~~ I am able to expresse.

8 Sacrifice, and meat-offerings thou wouldest not : but mine eares hast thou opened.

9 Burnt-offerings, and sacrifice for sin hast thou not required : then said I, lo, I come.

10 In the volume of the Book it is written of me, that I should fulfill thy will, ô my God : I am content to do it, yea, thy Law is within my heart.

11 I have declared thy righteousness in the great Congregation : lo, I will not refraine my lips, ô Lord, and that thou knowest.

12 I haue not hid thy righteousness within my heart : my talke hath been of thy truth, and of thy Salvation.

13 I haue not kept back thy loving mercy and truth : from the great congregation.

14 Withdraw not thou thy mercy from me, ô Lord : Let thy loving kindness, and thy truth alwaies preserue me.

15 ffor innumerable troubles are come about me, my sins haue taken such hold upon me, that

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*U. Pr.*

l. 8. meat-offering.

*Q. Pr.*

l. 8. meat-offering.

## The Psalms

I am not able to look vp : yea, they are moe in number then the haire of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me : make hast, ô Lord, to help me

Let

The viij  
day

17 Let them be ashamed, and confounded together, that seek after my soule to destroy it : Let them be driven backward, and put to rebuke, that wish me evill.

18 Let them be desolate, and rewarded with shame : that say unto me, fie vpon thee, fie upon thee.

19 Let all those, that seek thee be ioyfull, and glad in thee : and let such as loue thy Salvation say alway, the Lord be praised.

20 As for me I am poor, and needy : but the Lord careth for me.

**21.** Thou art my helper, and Redeemer : make no long tarrying, ô God.

Beatus qui intelligit. 41.

evening  
prayer

Blessed is he, that considereth the poor and needy : the Lord shall deliver him in the time of trouble.

1. 7. The 447th page of the MS. Book commences with "17 Let".

*U. Pr.*

*Q. Pr.*

1. 1. more.

1. 1. more.

1. 20. O my God.

1. 20. O my God.

1. 21. PSAL. 41. *Beatus qui intelligit.*

1. 21. PSALM xli. *Beatus qui intelligit.*

(756)



## The Psalms

2 The Lord preserve him, and keep him alive,  
that he may bee blessed vpon earth : and deliver  
not thou him into the will of his enemies.

3 The Lord comfort him, when he lyeth sick  
vpon his bed : make thou all his bed in his  
sickness.

4 I said, Lord, be mercifull unto me : heal  
my Soul, for I haue sined against thee.

5 Mine enemies speak evill of me : when shall  
he dye, and his name perish ?

6 And if he come to see me, he speaketh  
vanity : and his heart conceiueth falsehood  
within himselfe, and when he cometh forth he  
telleth it.

7 All mine enemies whisper together against  
me : even — against me doe they Imagine this  
evill.

8 Let the sentence of guiltiness proceed  
against him : and now that he lyeth, let him  
rise vp no more

9 Yea, even mine owne familiar friend, whom  
I trusted : who did also eat of my bread, hath  
laid great wait — for me.

10 But be thou mercifull unto me, ô Lord :  
raise thou me vp againe, and I shall reward them.

by

444

11 By this I know thou favourest me : that  
mine enemy doth not triumph against me.

The viij  
day

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1. 27. The 448th page of the MS. Book commences with "11 By":—it has no num-  
bering.

## The Psalms

12 And when I am in mine health, thou  
upholdest me : and shalt set me before thy face  
for ever.

13 Blessed be the Lord God of Israel : world  
without end : Amen.

### Quemadmodum. Psal: 42.

Like as the heart desireth the water brooks :  
so longeth my Soul after thee, ô God.

2 My Soul is athirst for God, yea, even for  
the living God : when shall I come to appear  
before the presence of God ?

3 My tears have been my meat day and  
night : while they dayly say unto me, where is  
now thy God ?

4 Now when I think thereupon, I pour out  
my heart by my selfe : for I went with the mul-  
titude, and brought them forth into the house of  
God ;

5 In the voice of praise and thanksgiving :  
among such as keep holy day.

6 Why art thou so full of heaviness, ô my  
Soul : and why art thou so disquieted within  
me. ?

7 Put thy trust in God : for I will yet give  
him thanks for the help of his Countenance.

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l. 19. In "praise", the "e" written upon an "e".

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*U. Pr.*

l. 1. my health.  
l. 7. hart.

(758)

*Q. Pr.*

l. 1. my health.  
l. 7. hart.

## The Psalms

8 My God, my soul is vexed within me :  
Therefore will I remember thee concerning the  
Land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the  
Noise of the water pipes : all thy waves and  
storms are gone over me.

10 The Lord hath granted his loving kind-  
ness on the day time : and in the night season  
did I sing of him, and made my prayer unto the  
God of my life.

11 I will say unto the God of my strength,  
why hast thou forgotten me : why goe I thus  
heavily, while the enemy oppresseth me ?

12 My bones are smitten asunder as with a  
sword : while — mine enemies that trouble me  
cast me in the teeth ;

13 Namely, while they say dayly unto me :  
where is now thy God ?

Why

14 Why art thou so vexed, ô my Soul : and  
why art thou so disquieted within me ?

The ix  
day

15 O put thy trust in God : for I will yet  
thank him, which is the help of my countenance,  
and my God.

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l. 20. The 449th page of the MS. Book commences with "14 Why".

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*U. Pr.*  
l. 8. in the day-time.

*Q. Pr.*  
l. 8. in the day-time.

## The Psalms

### Judica me, deus. Psal : 43.

Give sentence with me, ô God, and defend my cause against the ungodly people : ô deliver me from the deceitfull, and wicked man.

2 ffor thou art the God of my strength, why hast thou put me from thee ! and why goe I so heavily while the enemy oppresseth me ?

3 O send out thy ligh■ and thy truth, that they may lead Mee : and bring me unto thy holy hill, and to thy dwelling.

4 And that I may goe unto the Altar of God, even unto the God of my ioy, and gladnesse : and vpon the harp will I giue thanks unto thee ô God, my God.

5 Why art thou so heavy, ô my soul : and why art thou so disquieted within me ?

6 O put thy trust in God ! for I will yet give him thanks, which is the help of my countenance, and my God.

### Deus, auribus Psal : 44.

Morning  
prayer

We haue heard with our eares, ô God, our ffathers haue told us : what thou hast done in their time of ould.

2 How thou hast driven out the heathen with thy hand, and planted them in : how thou hast destroyed the Nations, and cast them out.

3 ffor they gat not the land in possession

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l. 9. In "Mee", the "M" written upon "th".

## The Psalms.

through their owne sword : neither was it their owne arme that helped them.

4 But thy right hand, and thine arme, and the light of thy Countenance : because thou hadst a favour unto them.

5 Thou art my King, ô God : send help vnto Jacob.

6 Through thee will we overthrow our enemies : and in thy name will we tread them under, that rise vp against vs.

for

446

7 ffor I will not trust in my bow : it is not my sword that shall helpe me

The ix  
day

8 But it is thou that savest vs from our enemies : and putttest them to confusion that hate us.

9 We make our boast of God all day long : and will praise thy name for ever.

10 But now thou art far off, and putttest <sup>vs</sup> ~~them~~ to confusion : and — goest not forth with our Armies.

11 Thou makest us to turn our backs vpon our enemies : so that they, — which hate us, spoil our goods

12 Thou lettest us be eaten up like sheep : and hast scattered vs among the heathen.

13 Thou sellest thy people for nought : and takest no money for them.



## The Psalms.

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about vs.

15 Thou makest vs to be a bye word among the heathen : and that the people shake their heads at vs.

16 My confusion is dayly before me : and the shame of my face hath covered me ;

17 ffor the voice of the slanderer, and blasphemer : for the enemy and avenger.

18 And though all this be come vpon us, yet doe we not forget thee : nor behaue ourselues frowardly in thy Covenant.

19 Our heart is not turned back : neither our steps gone out of thy way.

20 No not when thou hast smitten us into the place of Dragons : and covered us with the shadow of death

21 If we haue forgotten the name of our God, and holden vp our hands to any strange God : shall not God search it out ? for he knoweth the very secrets of the heart.

22 ffor thy sake also are we killed all the day long : and are counted as sheep appointed to be slaine.

23 Vp, Lord, why sleepest thou : awake, and be not absent from us for ever.

wherefore

## The Psalms

24 wherefore hidest thou thy face : and forgettest our misery and trouble?

25 ffor our soul is brought low even vnto the dust : our belly cleaveth unto the ground.

26 Arise, and help us : and deliver us for thy mercies sake.

### Eructavit cor meum Psal : 45.

My heart is inditing of a good matter : I speak of the things which I haue made unto the King.

The ix  
day

2 My tongue is the pen : of a ready writer.

3 Thou art fairer then the Children of men : full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy Sword vpon thy thigh, ô thou most mightie : according to thy worship, and renown.

5 Good luck haue thou with thine honour : ride on, because of the word of truth, of meekness <sup>and</sup>  righteousness, and thy right hand shall teach thee terrible things.

6 Thy arrowes are very sharp, and the people shall be subdued unto thee : even in the midst amongst the Kings enemys.

7 Thy seat, ô God, endureth for ever : the Scepter of thy Kingdom is a right Scepter.

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l. 1. The 451st page of the MS. Book commences with "24 wherefore".

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U. Pr.  
l. 6. mercy's sake.

Q. Pr.  
l. 6. mercies' sake.  
3 E

## The Psalms

8 Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oile of gladnesse about thy fellowes.

9 All thy garments smell of myrrh, aloes, and Cassia : — out of the Ivory Palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women : Upon thy right hand did stand the Queene in a vesture of Gold wrought about with diuers colours.

11 Hearken ô daughter, and consider, encline thine eare : forget also thine owne people, and thy ffathers house.

12 So shall the King haue pleasure in thy beauty : for he is ~~the~~ **thy** Lord God, and worship thou him.

And 448

The ix  
day

13 And the Daughter of Tyre shall be there with a gift : like as the rich also among the people shall make their <sup>supplication</sup> ~~Supplie~~ before thee.

14 The Kings daughter is all glorious within : her clothing is of wrought ~~gold~~ **Gold**.

15 Shee shall be brought unto the King in raiment of Needleworke : the virgins, that be her fellowes, shall bear her Company, and shall be brought unto thee.

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1. 19. The 452nd page of the MS. Book commences with "13 And";—it has no numbering.  
(764)

## The Psalms

16 With ioy, and gladness shall they be brought : and shall enter into the Kings palace.

17 Instead of thy ffathers thou shalt haue Children : whom thou mayst make Princes in all lands.

18 I will remember thy name from one Generation to another : therefore shall the people give thanks unto thee, world without end.

### Deus noster Refugium Psal : 46.

God is our hope and strength : a very present help in trouble.

2 Therefore will we not fear though the earth be moved : and though the hills be carried into the midst of the Sea

3 Though the waters thereof rage, and swell : and though the mountaines shake at the tempest of the same.

4 The Rivers of the floud thereof shall make glad the Citie of our God : the holy place of the Tabernacle of the most highest

5 God is in the midst of her, therefore shall shee not be removed : God shall help her, and that right early.

6 The heathen make much ado, and the Kingdomes are — moved : but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us : The God of Jacob is our Refuge.

## The Psalms

8 O come hither, and behold the workes of the Lord : what destruction he hath brought vpon the earth.

9 He maketh wars to cease in all the World : he breaketh the bow, and knappeth the Speare in sunder, and burneth the Chariots in the fire.  
Be

The ix  
day

10 Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

The Lord of hosts is with us : the God of Jacob is our Refuge.

Omnes Gentes, plaudite Psal : 47.

Evening  
prayer

O clap your hands together, all ye people : ô sing unto God with the voice of melody.

2 ffor the Lord is high, and to be feared : he is the great King vpon all the earth.

3 He shall subdue the people under us : and the Nations under our feet.

4 He shall choose out an heritage for us : even the worship of Jacob, whom he loued.

5 God is gone up with a merry noise : and the Lord with the sound of the trump.

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- l. 8. The 453rd page of the MS. Book commences with "10 Be".  
l. 11. This verse is not numbered.  
l. 16. In "high", the "g" written like a "q", and retouched.
- 

*U. Pr.*  
l. 11. 11 The Lord of hosts.  
(766)

*Q. Pr.*  
l. 11. 11 The Lord of hosts.



## The Psalms

6 O sing praises, sing praises unto our God :  
O sing praises, sing \ praises unto our King.

7 ffor God is the King of all the earth : sing  
ye praises with Understanding.

8 God reigneth over the heathen : God sitteth  
upon his holy Seat.

9 The Princes of the people are ioyned unto  
the people of the God of Abraham : ffor God,  
which is very high exalted, doth defend the  
earth, as it were with a Shield.

### Magnus Dominus. Psal. 48.

Great is the Lord, and highly to be praised :  
in the City of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the ioy  
of the whole earth : upon the north side lyeth  
the City of the great King ; and is well known  
in her Palaces as a sure Refuge.

3 ffor lo the Kings of the earth : are gathered  
and gone by together.

4 They marvelled to see such things : They  
were astonished, and suddenly cast downe.

fear

450

5 ffear came there upon them, and sorrow : as  
upon a woman in her travell.

The ix  
day

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l. 23. The 454th page of the MS. Book commences with "5 ffear":—it has no numbering.

*U. Pr.*

l. 16. God is well known.  
l. 24. travail.

*Q. Pr.*

l. 16. God is well known.  
l. 24. travail.

## The Psalms

6 Thou shalt break the Ships of the Sea :  
through the East wind.

7 Like as wee haue heard, so haue we seen in  
the Citie of the Lord of hosts; in the City of our  
God : God vpholdeth the same for ever.

8 We wait for thy loving kindness, ô God : in  
the midst of thy Temple.

9 O God, according to thy name, so is thy  
praise unto the Worlds end : Thy right hand is  
full of righteousness.

10 Let the Mount-Sion rejoyce, and the  
Daughter of Judah be glad : because of thy  
Judgments.

11 Walk about Sion, and go round about her :  
and tell the Towers thereof.

12 Mark well her bulwarks, set vp her  
houses : that ye may tell them that come after.

13 ffor this God is our God for ever, and ever :  
he shall be our guid unto death.

### Audite hæc, omnes. Psal : 49.

O hear ye this, all ye people : ponder it with  
your cares, all ye that dwell in the world.

2 High, and low, rich, and poor : One with  
another.

3 My mouth shall speak of wisdom : and my  
heart shall muse of understanding.

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1. 11. In "rejoyce" an "i" altered into the "j".

1. 19. "guid", sic orig.

1. 19. In "unto", the "o" written upon "ill".

## The Psalms

4 I will incline mine ear to the parable : and shew my dar<sup>k</sup> speech vpon the harp.

5 Wherefore should I fear in the dayes of Wickedness : and when the wickedness of my heels compasseth me round about ?

6 There be some that put their trust in their goods : and boast themselues in the multitude of their riches.

7 But no man may deliver his Brother : nor make agreement unto God for him ;

8 ffor it cost more to redeem their Souls : so that he must let that alone for ever ;

yea

9 Yea, though he liue long : and see not the graue.

The x  
day

10 ffor he seeth that wise men also dye, and perish together : aswell the ignorant, and foolish, and leaue their Riches for other.

11 And yet they think that their houses shall continue for ever : and that their dwelling places shall endure from one Generation to another, and call the Lands after their owne names.

12 Nevertheless, man will not abide in honour : : Seeing he may be compared unto the Beasts, that perish, that is the way of them.

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l. 14. The 455th page of the MS. Book commences with "9 Yea".

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*U. Pr.*

l. 17. as well as.

l. 25. this is the way of them.

*Q. Pr.*

l. 17. as well as.

l. 25. this is the way of them.

## The Psalms

13 This is their foolishness : and their posterity praise their Saying.

14 They lye in the hell like Sheep, death gnaweth vpon them, and the righteous shall have Domination over them in the morning : their beauty shall consume in the Sepulchre out of their dwelling.

15 But God hath delivered my Soul from the place of hell : ffor he shall receive me.

16 Be not thou afraid, though one be made rich : or if the glory of his house be increased ;

17 ffor he shall carry nothing away with him, when he dyeth : neither shall his pomp follow him.

18 ffor while he lived he counted himselfe an happy man : and so long as thou dost well unto thy selfe, men will speak good of thee.

19 He shall follow the Generation of his ffathers : and shall never see light.

20 Man being in honour hath no understanding : but is compared unto the beasts that Perish.

Deus Deorum. Psal : 50.

Morning  
prayer

The Lord, even the most mighty God hath spoken : and called the World, from the rising vp of the Sun, unto the going downe thereof.

2 Out of Sion hath God appeared : in pfect beauty.

## The Psalms

3 Our God shall come, and shall not keep silence : there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

he

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4 He shall call the heaven from above : and the earth, that he may iudge his people

The x  
day

5 Gather my Saints together unto me : those that haue made a Covenant with me with sacrifice.

6 And the heauens shall declare his righteousness : for God is judge himself.

7 Hear ô my people, and I will speak : I myself will testifie against thee, ô Israel ; for I am God, even thy God.

8 I will not reprocue thee because of thy sacrifices, or for thy burnt-offerings : because they were not alway before me.

9 I will take no bullock out of thine house : nor he goat out of thy fold.

10 ffor all the beasts of the forrest are mine : and so are the Cattell vpon a thousand hills

11 I know all the fowles vpon the mountaines : and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.



## The Psalms

13 Thinkest thou that I will eat bulls flesh :  
and drink the bloud of goates ?

14 Offer unto God thanksgiving : and pay  
thy vows unto the most highest,

15 And call vpon me in the time of trouble :  
so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God : why dost  
thou preach my Lawes, and takest my covenant  
in thy mouth ;

17 Whereas thou hatest to be reformed : and  
hast cast my words behind thee ?

18 When thou sawest a Thief, thou consentedst unto him : and hast been partaker with  
the Adulterers.

19 Thou hast let thy mouth speak wicked-  
nesse : and with thy tongue thou hast set forth  
Deceit.

20 Thou satest, and spakest against thy  
Brother : yea, and hast slandered thine owne  
mothers Son.

These

The x  
day

21 These things hast thou done, and I held  
my ~~peace~~ Tongue, and thou thoughtest wickedly  
that I am even such a one as thy selfe : but I  
will reprove thee, and set before thee the things,  
that thou hast done.

22 O consider this, ye that forget God : lest I  
pluck you away, and there be none to deliver  
you.

## The Psalms

23 Whoso offereth me thanks, and praise, he honoureth me : and to him, that ordereth his conversation right, will I shew the Salvation of God.

Miserere mei, Deus. Psal: 51.

Haue mercy vpon me, ô God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

2 Wash me thoroughly from my wickedness : and cleanse me from my sin.

3 For I knowe my faults : and my sin is ever before me.

4 Against thee onely haue I sined, and done this evill in thy sight : that thou mightest be iustified in thy saying, and cleared, when thou art judged.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be cleane : thou shalt wash me, and I shall be whiter then snow.

8 Thou shalt make me hear of ioy, and gladness : that the bones, — which thou hast broken, may reioice.

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l. 26. After "gladness", a period altered into the colon.

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*U. Pr.*

l. 11. 3 For I acknowledge.

ll. 15, 16. and clear when thou art judged.

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*Q. Pr.*

l. 11. 3 For I acknowledge.

ll. 15, 16. and clear when thou art judged.

## The Psalms

9 Turne thy face from my sins : and put out all my misdeeds.

10 Make me a cleane heart, ô God : and renew a right spirit within me.

11 Cast me not away from thy presence : and take not thy holy Spirit from me.

12 O giue me the Comfort of thy help again : and stablish me with thy free Spirit.

13 Then shall I teach thy wayes unto the Wicked : and Sinners shall be converted unto thee.

14 Deliver me from blood guiltinesse ô God, thou that art the God of my health : and my tongue shall sing of thy righteousness

15 Thou shalt open my lips, ô Lord : and my mouth shall shew thy praise.

for

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The x  
day

16 ffor thou desirest no sacrifice, else would I giue it thee : but — thou delightest not in burnt offerings.

17 The Sacrifice of God is a troubled spirit : a Broken, and contrite heart, ô God, shalt thou not despise.

18 O be favourable, and gracious unto Sion : build thou the Walls of Jerusalem.

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l. 4. In "spirit", the "t" written upon "tt".

l. 6. In "Spirit", the "t" written upon "tt".

l. 8. In "Spirit", the "t" written upon "tt".

l. 19. The 458th page of the MS. Book commences with "16 ffor":—it has no numbering.

## The Psalms

19 Then shalt thou be pleased with the Sacrifice of righteousness, with the burnt offerings and oblations : Then shall they offer young bullocks upon thine Altar.

### Quid gloriaris ? Psal : 52

Why boastest thou thyself, <sup>thou</sup> **Θ** Tyrant : that thou canst doe mischief ;

2 Whereas the goodness of God : endureth yet dayly ?

3 Thy tongue imagineth wickedness : and with lies thou cuttest like a sharp Razor.

4 Thou hast loved unrighteousness, more then goodness : and to talke of lies more than righteousness.

5 Thou hast loved to speak all words, that may doe hurt : ô thou false tongue.

6 Therefore shall God destroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the Land of the Living.

7 The righteous also shall see this, and fear : and shall laugh him to scorn.

8 Lo, this is the man, that took not God for his strength : but — trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green Olive tree in

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1. 6. The "Θ" written upon the word "thou".

1. 23. In "tree", the "e", in darker ink, written upon another "e".

## The Psalms

the house of God : my trust is in the tender mercy of God for ever, and ever.

10 I will alwaies giue thanks unto thee for that thou hast done : and I will hope in thy name, for, thy Saints like it well.

### Dixit insipiens. Psal: 53.

Evening  
prayer

The foolish body hath ~~said~~ said in his heart : there is no God.

2 Corrupt are they, and become abominable in their wickedness : there is none that doth good.

God

The x  
day

3 God looked downe from heaven upon the Children of men. to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is also none that doth good, no not one.

5 Are not they without Understanding, that work wickednesse : — eating up my people as if they would eat bread? they haue not called vpon God.

6 They were afraid where no fear was : for God hath broken the bones of him that besieged

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l. 13. The 459th page of the MS. Book commences with "3 God".

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*U. Pr.*

l. 10. doeth.

l. 18. doeth.

(776)

*Q. Pr.*

l. 10. doeth.

l. 18. doeth.



## The Psalms

thee ; thou hast put them to confusion, — because God hath despised them.

7 Oh that the Salvation were given unto Israel out of Sion : ô that the Lord would deliver his people out of Captivity

8 Then should Jacob rejoice : and Israel  
<sup>right</sup>  
 should be glad.  
<sup>A</sup>

Deus, in nomine. Psal: 54.

Saue me, ô God, for thy names sake : and avenge my in ~~thy~~ strength.

2 Heare my prayer, ô God : and hearken unto the words of my mouth

3 ffor strangers are risen vp against me : and Tyrants, which haue not God before their eyes, seek after my Soul.

4 Behold, God is my helper : the Lord is with them that vphold my Soul.

5 He shall reward evill unto mine enemies : destroy thou them in thy Truth

6 An offering of a free heart will I giue thee, and praise thy name, ô Lord : because it is so comfortable.

7 ffor he hath delivered me out of all my trouble : and mine eye hath seen his desire vpon mine enemies.

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1. 6. In "rejoice", an "i" altered into the "j".

1. 10. "my", sic orig.

1. 19. In "Truth", a "w" altered into the "T", and an "a" into the "u".

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## The Psalms

Exaudi, Deus Psal. 55.

Hear my prayer, ô God : and hide not thy self from my petition.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.

3 The enemy cryeth so, and the ungodly cometh on so fast :

456

for

The x  
day

for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me : and the fear of death is fallen vpon me.

5 ffearfulness and trembling are come vpon me : and an — horrible dread hath overwhelmed me.

6 And I said, oh that I had wings like a Doue : for then would I flee away, and be at rest.

7 Lo then would I get me away far off : and remaine in the wilderness.

8 I would make hast to escape : because of the stormy wind and tempest.

9 Destroy their tongues, ô Lord, and divide them : for I haue spied vnrighteousness and strife in the Citie.

10 Day, and night they goe about within the Walls thereof : — mischief also, and sorrow are in the midst of it.

1. 10. The 460th page of the MS. Book commences with the word "for":—it has no numbering.

## The Psalms

11 Wickedness is therein : deceit, and guile  
goe not out of their streets.

12 ffor it is not an open enemy, that hath  
done me this Dishonour : for then I could haue  
borne it.

13 Neither was it mine adversary, that did  
magnify himself against me : for then peradven-  
ture I would haue hid myself from him.

14 But it was even thou, my Companion : my  
guide, and mine owne familiar friend.

15 We took sweet Counsell together : and  
walked in the house of God as friends.

16 Let death come hastily vpon them, and let  
them goe downe quick into hell : for wickedness  
is in their dwellings, and among them.

17 As for me, I will call vpon God : and the  
Lord shall saue me.

18 In the evening, and morneing, and at  
noon day will I pray, and that instantly : and he  
shall hear my voice.

19 It is he that hath delivered my soul in  
peace, from the battle, that was against me : for  
there were many with me.

yea

20 Yea, even God that endureth for ever,  
shall hear me, and bring them down : for they  
will not turn, nor fear God.

The xj  
day

## The Psalmes

21 He laid his hands upon such as be at peace with him : and he brake his Covenant.

22 The words of his mouth were softer then butter, having war in his heart : his words were smother then oil, and yet be they very swords.

23 O cast thy burden vpon the Lord, and he shall nourish thee : and shall not suffer the righteous to fall for ever.

24 And as for them : thou, ô God, shalt bring them into the pit of destruction.

25 The blood thirsty, and deceitfull men shall not live out half their dayes : nevertheless, my trust shall be in thee, ô Lord.

### Miserere mei Deus. Psal : 56

Morning  
Prayer

Be mercifull to me, O God, for man goeth about to devour me : he is dayly fighting, and troubling me.

2 Mine enemies are dayly in hand to swallow me vp : for they be many, that fight against me, ô thou most highest

3 Nevertheless, though I am sometime afraid : yet put I my trust in thee.

4 I will praise God, because of his word : I haue put my trust in — God, and will not fear what flesh can doe unto me.

5 They dayly mistake my words : all, that they imagine, is to doe me evill.

## The Psalmes

6 They hold altogether, and keep themselves close : and mark my steps, when they lay wait for my Soul.

7 Shall they escape for their wickednesse ; thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings, put my teares into thy bottle : are not these things noted in thy Book ?

9 Whensoever I call vpon thee, then shall mine enemies be put to flight : This I know ; for God is on my side.

10 In Gods word will I rejoyce ; in the Lords word will I comfort me.

yea

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11 Yea, in God haue I put my trust : I will not be afraid what man can doe unto me.

The. xi. day

12 Unto thee, O God, will I pay my vowes : unto thee will I give — thankses.

13 ffor thou hast delivered my soul from death, and my feet from falling : That I may walk before God in the light of the Living.

### Miserere mei, Deus. Psal: 57

Be mercifull unto me, O God, be mercifull unto me, for my soul trusteth in thee : and under

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l. 16. The 462nd page of the MS. Book commences with "11 Yea":—it has no numbering.

*U. Pr.*

l. 1. all together.

*Q. Pr.*

l. 1. all together.

3 F 2

(781)



## The Psalms

the shadow of thy wings shall be my refuge,  
untill this tyranny be overpast.

2 I will call unto the most high God ; even  
unto the God, that shall perform the Cause,  
which I haue in hand.

3 He shall send from heaven : and save me  
from the reproof of him, that would eat me up.

4 God shall send forth his mercy, and truth :  
my soul is among Lions.

5 And I lye even among the Children of men,  
that are set on fire ; whose teeth are Spears, and  
arrows, and their tongue a sharp Sword.

6 Set vp thy self, ô God, <sup>aboue</sup>~~among~~ the heavens :  
and thy glory aboue all the <sup>^</sup>earth.

7 They haue laid a net for my feet, and  
pressed downe my Soul ; they have digged a  
pit before me, and are faln into the midst of it  
themselves.

8 My heart is fixed, ô God, my heart is fixed :  
I will sing and giue praise.

9 Awake up, my glory ; awake, lute and  
harp : I myselfe will awake right early.

10 I will giue thanks unto thee, ô Lord,  
among the people ; and I will sing unto thee  
among the nations

11 ffor the greatness of thy mercies reacheth  
unto the heavens : and thy truth unto the  
Clouds.

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l. 27. In "heavens", "ven" written in thick ink, as if on damp paper.  
(782)

## The Psalms

12 Set vp thy self, ô God, aboue the heavens  
and thy glory aboue all the earth.

5

Si

Si vere utique. Psal: 58.

Are your minds set vpon righteousness, O ye  
Congregation ; and doe ye iudge the thing, that  
is right, o ye sons of men ?

The xj  
day

2 Yea, ye imagine mischief in your heart vpon  
the earth : and your hands deal with wickedness.

3 The ungodly are froward, even from their  
mothers womb : as soon as they are born, they  
go astray, and speak lies.

4 They are as venemous, as the poyson of a  
Serpent : even like the deaf Adder, that  
stoppeth her cares.

5 Which refuseth to hear the voice of the  
Charmer : charm he never so wisely.

6 Break their teeth, O God, in their mouths,  
smite the iaw bones of — the Lions, ô Lord : Let  
them fall away like water that runneth apace,  
and when they shoot their arrowes let them be  
rooted out.

7 Let them consume away like a Snail, and  
be like the untimely fruit of a woman : and let  
them not see the Sun

8 Or ever your pots be made hot with  
Thornes : so let indignation vex him, even as  
a thing that is raw.

## The Psalms

9 The righteous shall reioice when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, <sup>verily</sup> ~~verely~~ there is a reward for the righteous, doubtless there is a God that judgeth the earth.

### Eripe me de Inimicis : Psal : 59

Evening  
prayer

Deliver me from mine enemies, O God : defend me from them that rise vp against me.

2 O deliver me from the wicked Doers : and saue me from the blood thirsty men.

3 ffor lo, they lye waiting for my soul : The mighty men are gathered against me without any offence or fault of me, O Lord.

4 They run and prepare themselues, without my fault : arise thou therefore to help me, and behold.

stand 460

The xi  
day

5 Stand vp, O Lord God of hosts, thou God of Israel, to visit all the heathen : and be not mercifull unto them that offend of malitious wickedness.

6 They go to and fro in the evening : they grin like a dog, and run about through the Cittie.

7 Behold, they speak with their mouth, and swords are in their lips : for who doth hear ?

l. 19. The 464th page of the MS. Book commences with "5 Stand":—it has no numbering.  
(784)

## The Psalms

8 But thou, O Lord, shalt haue them in derision : and thou shalt laugh all the heathen to scorne.

9 My strength will I ascribe unto thee : for thou art the God of my refuge.

10 God sheweth me his goodness plenteously : and God shall let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord our Defence

12 ffor the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why ? their preaching is of cursing, and lies.

13 Consume them in thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return : grin like a Dog, and will goe about the Citie

15 They will run here and there for meat : and grudge if they be not satisfied

16 As for me I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence, and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing : for thou, O God, art my refuge, and my mercifull God.

Deus

# The Psalms

## Deus, repulisti nos Psal 60.

The xi  
day

O God, thou hast cast vs out, and scattered us abroad : thou hast also been displeased, ☉ turn thee unto us again.

2 Thou hast moved the Land, and divided it : heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things : thou hast given vs a drink of deadly wine

4 Thou hast given a token for such as fear thee : that they may triumph because of the truth.

5 Therefore were thy beloued delivered : help me with thy right hand, and hear me

6 God hath spoken in his holiness, I will reioice and divide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head ; Judah is my Lawgiver,

8 Moab is my washpot, over Edom will I cast out my shoe : Philistia be thou glad of me.

9 Who will lead me into the strong Citie : who will bring me into Edom ?

10 Hast not thou cast vs out, ô God : wilt not thou, ô God, goe out with our hosts ?

11 O be thou our help in trouble : for vain is the help of man.

- 
1. 1. The 465th page of the MS. Book commences with the word "Deus".  
1. 14. In "holiness", a "y" altered into the "i".  
1. 18. After "head", a comma altered into the semicolon.



## The Psalms

12 Through God will wee doe great Acts : for  
it is he that shall tread down our enemies.

### Exaudi, Deus Psal: 61.

Hear mj crying, ô God : give ear unto my prayer.

2 ffrom the ends of the earth will I call vpon  
thee : when my heart is in heaviness.

O

462

3 O set me vp vpon the Rock that is higher  
then I : for thou hast been my hope, and a strong  
Tower for me against the enemy

The xij  
day

4 I will dwell in thy Tabernacle for ever : and  
my trust shall be under the Coveringe of thy  
wings.

5 ffor thou, ô Lord, hast heard my desires :  
and hast given an heritage unto those that fear  
thy name.

6 Thou shalt grant the King a long life : that  
yeares  
his may endure throughout all Generations.

7 He shall dwell before God for ever :    
prepare thy loving — mercy and faithfulness,  
that they may preserue him

8 So will I always sing praise Unto thy name :  
That I may dayly performe my voves.

l. 1. In "Through", two lines drawn through the "T", in different ink.

l. 4. "mj", sic orig.

l. 8. The 466th page of the MS. Book commences with "3 O set":—it has no num-  
bering.

# The Psalms

Nonne Deo. Psal: 62.

Morning  
prayer

My soul truly waiteth still upon God : for of him cometh my salvation.

verily

2 He ~~verely~~ is my strength, and my salvation : he is my defence, so that I shall not greatly fall.

3 How long will yea imagine mischief against every man : ~~ye~~ ye shall be slain all the sort of you ; yea, as a tottering wall shall ye bee, and like a broken hedge.

4 Their device is onely how to put him out whom God will exalt : their delight is in lies, they giue Good words with their mouth, but curse with their heart.

5 Nevertheless, my Soul, wait thou still upon God : for my hope is in him.

6 He truly is my strength, and my salvation : he is my defence, so that I shall not fall.

7 In God is my health, and my glory : the rock of my might, and in God is my trust.

always

8 O put your trust ~~alway~~ in him, ye people : poure out your hearts before him, for God is our hope.

As

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l. 7. "yea", sic orig.

l. 11. In "Their", a "y" altered into the "i".

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U. Pr.

1. 7. 3 How long will ye.  
(788)

Q. Pr.

7. 3 How long will ye.

## The Psalms

The xij  
day

9 As for the Children of men, they are but vanity : the Children of men are deceitfull vpon the weights, they are altogether lighter than ~~then~~ vanity it selfe.

10 O trust not in wrong, and robbery, give not your selues unto vanity : if riches increase, set not your hearts upon them.

11 God spake once, and twice I haue also heard the same : That power belongeth unto God ;

12 And that thou Lord art mercifull : for thou rewardest everie man according to his worke.

### Deus, deus meus. Psal. 63.

O God, thou art my God : early will I seek thee.

2 My Soul thirsteth for thee, my flesh also longeth after thee : in a barren and dry land where no water is

3 Thus haue I looked for thee in holiness : that I might behold thy power, and glory.

4 ffor thy loving kindness is better then the life it selfe : my lips shall praise thee.

5 As long as I live will I magnify thee on this manner : and lift vp my hands in thy name.

6 My soul shall be satisfied even as it were

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l. 1. The 467th page of the MS. Book commences with "9 As for".

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*U. Pr.*

l. 7. heart.

*Q. Pr.*

l. 7. heart.

## The Psalms

with marrow & fatness : when my mouth prayseth thee with ioyfull lips.

7 Haue I not remembred thee in my bed : and thought vpon thee when I was wakeing ?

8 Because thou hast been my helper : therefore under the Shadow of thy wings will I reioice

9 My soul hangeth vpon thee : thy right hand hath vpholden me.

10 These also, that seek the hurt of mp soul : they shall go, — under the earth

Let

461

The xij  
day

11 Let them fall vpon the edge of the sword : that they may bee a portion for foxes.

12 But the King shall reioice in God ; all they also, that swear by him ; shall be commended : for the mouth of them, that speak lyes, shall be stopped.

### Exaudi, Deus. Psal: 64.

Hear my voice, O God, in my prayer : preserue my life from fear of the enemy.

2 Hide me from the gathering together of the froward : and from the insurrection of wicked Doers.

3 Who haue whet their tongue like a Sword : and shoot out their —arrows, even bitter words.

l. 13. The 468th page of the MS. Book commences with "11 Let":—it has neither catch-word nor numbering.

l. 15. After "God", a comma altered into the colon.

## The Psalms

4 That they may privily shoot at him that is perfect : suddenly do they hitt him, and fear not

5 They incourage themselues in mischief : and comūne among themselues, how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it : that they keep secrete among themselues, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow : that they shall be wounded

8 Yea, their owne tongues shall make them fall : insomuch that whoso seeth them shall laugh them to scorne

9 And all <sup>men,</sup>~~them~~ that see it, shall say, this hath God done : for they shall perceiue that it is his worke.

10 The righteous shall reioice in the Lord, and put his trust in him : and all they, that are true of heart, shall be glad.

### Te decet hymnus Psal: 65.

Thou, O God, art praised in Sion : and unto thee shall the vow be performed in Jerusalem.

Evening  
prayer

2 Thou that hearest the Prayer : unto thee shall all flesh come.

The xij  
day

3 My misdeeds prevail against me : O be thou mercifull unto **our** Sins.



## The Psalms

4 Blessed is the man, whom thou choosest, and receiuest unto thee : he shall dwell in thy Court, and shall be satisfied with the pleasures of thy house, even of thy holy Temple.

5 Thou shalt shew us wonderfull things in thy righteousness, ô God of our Salvation : thou, that art the hope of all the ends of the earth, and of them that remaine in the broad Sea

6 Who in his strength setteth fast the mountains : and is girded about with power

7 Who stillest the raging of the Sea : and the noise of his waves, and the madness of the people.

8 They also, that dwell in the uttermost parts of the earth, shall be afraid at thy tokens : thou that makest the out goings of the morneing and evening to praise thee.

9 Thou visitest the earth, and blessest it : thou makest it very plenteous.

10 The River of God is full of water ; thou preparest their corne, for so thou providest for the earth

11 Thou waterest her furrowes, thou sendest raine into the little vallyes thereof : thou makest it soft with the drops of raine, and blessest the increase of it.

12 Thou crownest the year with thy goodness : and thy clouds drop fatness.

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1. 26. After "raine", the " , " seemingly written upon another comma.  
(792)

## The Psalms

13 They shall drop vpon the dwellings of the wilderness ; and the little hills shall rejoyce on every side

14 The f~~o~~lds shall be full of sheep : The vallyes also shall stand so thick with corne, that they shall laugh and sing.

Jubilate 466

### Jubilate Deo. Psal : 66.

The xij  
Day  
~~The xij~~  
~~day~~

O be joyfull in God, all ye lands : sing praises unto the honour of his name, make his praise to be glorious.

2 Say unto God, ô how wonderfull art thou in thy works : through the greatness of thy power shall thine enemies be found liars — unto thee

3 ffor all the world shall worship thee ; sing of thee, and praise thy name.

4 O come hither, and behold the works of God : how wonderfull he is in his doing toward the Children of men.

5 He turned the Sea into dry land : so that they went through the water on foot ; there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people ; and such, as will not beleewe, shall not be able to — exalt themselues

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1. 7. The 470th page of the MS. Book commences with the word "Jubilate":—it has no numbering.

## The Psalms

7 O praise our God, ye people : and make the voice of his praise to be heard ;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 ffor thou, ô God, hast proued vs : thou also hast tryed us, like as silver is tryed.

10 Thou broughtest us into the Snare : and laidst ~~laid~~ trouble vpon our Loines.

11 Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place

12 I will goe into thine house with burnt offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

I

The xiiij  
day

13 I will offer unto thee fat burnt <sup>sacrifices,</sup> ~~offerings,~~ with the incense of Rams : I will offer <sup>A</sup> bullocks and goats.

14 O come hither, and hearken, all ye, that fear God : and I will tell you, what he hath done for my Soul

15 I called unto him with my mouth : and gaue him praises — with my tongue.

16 If I incline unto wickedness with mine heart : the Lord will not heare me.

17 But God hath heard me : and considered the voice of my prayer.

## The Psalms

18 Praised be God, who hath not cast out my prayer : nor turned his mercy from me.

### Deus misereatur Psal : 67

Q God be mercifull unto vs, and bless us : and shew us the light of <sup>his</sup> thy countenance, and be mercifull unto vs

2 That thy way may be known vpon earth : thy saving health among all Nations.

3 Let the people praise thee, O <sup>God</sup> Lord : yea, let all the people praise thee.

4 O let the Nations reioice, and be glad : for thou shalt judge the folke righteously, and govern the Nations upon earth.

5 Let the people praise thee, O <sup>God :</sup> Lord let all the people praise thee.

6 Then shall the earth bring forth her increase : and God, even our **owne God**, shall giue us his blessing.

7. God shall blesse us : and all the ends of the world shall fear him.

### Exurgat Deus. Psal : 68.

Let God arise, and let his enemies be scattered : let them also, that hate him, flee before him.

2 Like as the Smoke vanisheth, so shalt thou driue them away : and like as wax melteth at

  
Morning  
prayer

1. 17. The words "owne God," written in the margin, immediately after the word "our", which was originally the last word of the line.

## The Psalms

the fire, so let the ungodly perish at the presence of God.

but

46

The xiiij  
day

3 But let the righteous be glad, and rejoice before God : let them also be merry, and joyfull.

4 O sing unto God, and sing praises unto his name : magnifie him that rideth vpon the heavens, as it were upon an horse ; praise him in his name, yea, and rejoice before him.

5 He is a ffather of the ffatherless, and defendeth the Cause of the Widdows : even God in his holy habitation.

6 He is the God, that maketh men to be of one mind in an house, and bringeth the Prisoners out of Captivity : but letteth the Runagates continue in scarceness.

7 O God, when thou wentest forth before the people : when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God : even as Sinai also was moved at the presence of God, who is the God of Israel.

**Rain**

9 Thou, ô God, sentest a gracious Raine vpon

- 
1. 4. The 472nd page of the MS. Book commences with "3 But":—it has neither catch-word nor numbering.  
1. 4. In "rejoice" an "i" altered into the "y".  
1. 4. In "joyfull", an "i" altered into the "j".
- 

*U. Pr.*

11. 8, 9. Praise him in his Name JAH.  
(796)

*Q. Pr.*

11. 8, 9. Praise him in his Name JAH.



## The Psalms

thine Inheritance : and refreshedst it when it was weary.

10 Thy Congregation shall dwell therein : for thou, ô God, hast of thy goodness prepared for the poor.

11 The Lord gaue the word : great was the Company of the Preachers.

12 Kings with their Armies did flee, and were discomfited  
~~discomfited~~ : and they of the houshold divided the Spoil.

13 Though ye haue lien amongst the potts, yet shall ye be as the wings of a Dove : that is covered with silver wings, and her feathers like gould.

14 When the Almighty scattered Kings for their sake : then ~~wh~~ were they as white as Snow in Salmon.

15 As the hill of Basan, so is Gods hill : even an high hill as the hill of Basan.

16 Why hop ye so, ye high hills ? this is God's Hill, in the which it pleaseth him to dwell : yea, the Lord will abide in it for ever.

17 The Chariots of God are twenty thousand, even thousands of Angells : and the Lord

The xiiij  
Day

l. 14. In "gould", the "u" partially obliterated.

l. 23. The 473rd page of the MS. Book commences with "17 The".

## The Psalms

is among them, as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captivity captive, and receiued gifts for men :  
**even** yea, <sup>A</sup> for thine enemies, that the Lord God <sup>might</sup> ~~may~~ <sup>A</sup> dwell among them.

19 Praised be the Lord dayly : **even** the God who helpeth vs, and poureth his benefi<sup>ts</sup> vpon vs.

20 He is our God, **even** the God of whom cometh salvation : God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies : and the hairy — scalp of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people againe, as I did from Basan : mine owne will I bring again, as I did some-time from the deep of the Sea.

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.

24 It is well seen, ô God, how thou goest : how thou my God and King goest in the Sanctuary.

25 The Singers go before, the minstrells — follow after : in the midst are the Damsells playing with the — Timbrells.

26 Give thanks, ô Israel, unto God the Lord in — the Congregations : from the ground of the heart.

# The Psalms

27 There is little Benjamin their Ruler, and  
their  
the Princes of Judah the Counsel : the Princes  
of Zabulon, and the princes of Nephthali

28 Thy God hath sent forth strength for thee :  
 establish the thing, ô God, that thou hast wrought  
 in us,

29 ffor thy Temples sake at Jerusalem ! so  
shall Kings bring presents unto thee.

30 When the Company of the Spearmen, and  
multitude of the mighty are scattered abroad  
among the beasts of the people,

So 470

so that they humbly bring pieces of silver : and  
when he hath scattered the people that de-  
light in war,

The xiiij  
day

31 Then shall the Princes come out of Egypt :  
The Morians land shall soon stretch out ~~their~~  
hands unto God.

32 Sing unto God, ô ye Kingdoms of the  
earth : ô sing praises unto the Lord.

33 Who sitteth in the heavens over all from the begining : lo, he doth send out his voice, yea, and that a mighty voice.

1. 13. The 474th page of the MS. Book commences with the words "so that":—it has no numbering.

1. 16. In "Egypt", an "i" altered into the "y".

U. Pr.  
ll. 17, 18. her hands.

ll. 17, 18. *Q. Pr.* her hands.

## The Psalms

34 Ascribe ye the power to God over Israel :  
his worship and strength is in the Clouds

35 O God, wonderfull art thou in thy holy  
places : even the God of Israel ; he shall giue  
strength and power unto his people ; blessed be  
God.

### Salvum me fac Psal: 69.

Evening  
prayer

Saue me, ô God : for the waters are come in,  
even unto my soul.

2 I stick fast in the deep mire, where no  
ground is : I am come into deep waters, so that  
the floods run over me.

3 I am weary of crying, my throat is  
dry : my sight faileth me for waiting so  
long upon my God.

4 They, that hate me without a  
cause, are more then the hairs of my head :  
they, that are mine enemies, and would destroy  
me guiltless, are mighty.

5 I paid them the things that I never took :  
God, thou knowest my simpleness, and my  
faults are not hid from thee.

6 Let not them, that trust in thee, ô Lord  
God of hosts, be ashamed for my cause : Let  
not those, that seek thee, be confounded through  
me, ô Lord God of Israel.

l. 14. "my" written upon an erasure.

l. 15. In "long", the "g" written upon an erasure.

ll. 13 to 19. In verses 3 and 4 blanks occur, in consequence of erasures, which appear to have been made for the purpose of taking out ink that had been thrown on the paper.

## The Psalms

7 And why? for thy sake have I suffered reproof : shame hath covered my face.

8 I am become a stranger unto my Brethren :  
even an Alien unto my Mother's Children /  
for

9 ffor the zeal of thine house hath even eaten me : and the rebukes of them that rebuked me, are faln vpon me.

The xiiij  
day

10 I wept, and chastened my self with fasting : and that was turned to my reproof.

11 I put on Sackcloth also : and they iested vpon mee.

12 They, that sit in the gate, speak against me : and the Drunkards make Songs vpon me.

13 But, Lord, I make my prayer unto thee : in an acceptable time.

14 Hear me, ô God, in the multitude of thy mercy : even in the truth of thy salvation.

15 Take me out of the mire, that I sink not :  
ô Let me be delivered from them that hate me,  
and out of the deep waters.

16 Let not the water flood drown me, neither let the Deep swallow me vp : and let not the pill shut her mouth vpon me.

17 Hear me, ô Lord, for thy loving kindness is comfortable : turn thee unto me according to the multitude of thy mercyes.

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l. 6. The 475th page of the MS. Book commences with "9 ffor".

*U. Pr.*

l. 7. rebuked thee.

*Q. Pr.*

l. 7. rebuked thee.



## The Psalms

18 And hide not thy face from thy servant,  
for I am in trouble : ô hast thee, and hear me.

19 Draw nigh unto my soul and saue it : ô  
deliver me because of mine enemies.

20 Thou hast knowne my reproof, my shame,  
and my dishonour : mine adversaries are all in  
thy sight.

21 Thy rebuke hath broken my heart, I am  
full of heaviness : I looked for some to haue  
pitty on me, but there was no man, neither found  
any  
I ~~any~~ to comfort me.

22 They gaue me gall to eat : and when I was  
thirsty, they gave me vinegar to drink

23 Let their Table be made a snare to take  
themselves withall : and let the things, that  
should have been for their wealth, be unto them  
an occasion of falling.

24 Let their eyes be blinded that they see not :  
and ever bow thou down their backes.

pour

The xiiij<sup>th</sup>  
day

25 Pour out thine indignation vpon them :  
and let thy wrathfull displeasure take hold of  
them.

26 Let their habitation be void : and no man  
to dwell in their Tents.

27 ffor they persecute him whom thou hast

l. 4. In "because", "beca" written upon an erasure.

l. 21. The 476th page of the MS. Book commences with "25 Pour":—it has no num-  
bering.  
(802)

## The Psalms

smitten : and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another ; and not come into thy righteousness.

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poor and in heaviness : thy help, ô God, shall lift me vp.

31 I will praise the name of God with a Song : and magnifie it with thanksgiving.

32 This also shall please the Lord : better than a bullock that hath horns and hoofs.

33 The humble shall consider this and be glad : seek ye after God and your soul shall live.

34 ffor the Lord heareth the poor ; and  
despiseth not <sup>his</sup> ~~the~~ Prisoners

35 Let heaven and earth praise him : the Sea and all that moveth therein.

36 ffor God will saue Sion, and build the cities of Juda : that men may dwell there, and haue it in possession.

37 The posterity also of his Servants shall inherit it : and they, that loue his name, shall dwell therein.

### Deus in Adjutorium : Psal : 70

~~In thee ô Lord haue I put my trust~~

l. 20. Judah.

*U. Pr.*

l. 20. Judah.

*Q. Pr.*

## The Psalms

~~~~~  
~~Morning-~~
~~Prayer-~~
 ~~~~~

Hast thee, ô God, to deliver me: make hast to help me, ô Lord.

2 Let them be ashamed and confounded, that seek after my soul: let them be turned backward and put to confusion, that wish me evil.

3 Let them for their reward be soon brought to shame: that cry over me there, there.

but

~~~~~  
 The xiiij
 day
 ~~~~~

4 But let all those, that seek thee, be ioyfull, and glad in thee: and let all such as delight in thy Salvation, say alway, the Lord be praised.

5 As for me, I am poor and in misery: hast thee unto me, ô God.

6 Thou art my helper and my Redeemer: ô Lord, make no long tarrying.

In te, Domine, speravi. Psal. 71.

~~~~~  
 Morning
 Prayer
 ~~~~~

In thee, ô Lord, haue I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear vnto me and saue me.

2 Be thou my strong hold, wherevnto I may alway resort: thou hast promised to help me, for thou art my house of defence and my Castle.

3 Deliver me, ô my God, out of the hand

1. 5. After "ward", a blot, as if to obliterate a point.  
 1. 9. The 477th page of the MS. Book commences with "4 But".  
 1. 23. In "defence", the "e" written upon another "e".

1. 14. helper.  
 (804)]

1. 14. helper. Q. Pr.

## The Psalms

of the ungodly : out of the hand of the unrighteous and cruell man.

4 ffor thou, ô Lord God, art the thing that I long for : thou art my hope, even from my youth.

5 Through thee haue I been holden vp ever since I was born : thou art he that took me out of my mothers womb, my praise shall be always of thee.

6 I am become as it were a monster unto many : but my sure trust is in thee.

7 O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age : forsake me not when my strength faileth me.

9 ffor mine enemies speak against me, and  
their  
they, that lay wait for my soul, take Counsel together, saying : God hath forsaken him, persecute him, and take him, for there is none to deliver him.

10 Go not far from me, ô God : my God hast thee to help me.

let

474

11 Let them be confounded and perish, that are against my Soul : let them be covered with shame and dishonour, that seek to doe me evill.

The xiiij  
day

l. 2. In "and", the "a" seemingly written upon another "a".

l. 20. In "and", the "an" written, in different ink and character, upon another "an".

l. 25. The 478th page of the MS. Book commences with "11 Let":—it has neither catch-word nor numbering.

## The Psalms

12 As for me, I will patiently abide alway :  
and will praise thee more and more.

13 My mouth shall dayly speak of thy righteousness and salvation : for I know no end thereof.

14 I will go forth in the strength of the Lord God : and will make mention of thy righteousness onely

15 Thou, ô God, hast <sup>taught</sup>~~taught~~ me from my youth <sup>v</sup>~~p~~, untill now : Therefore will I tell of thy wondrous workes.

16 fforsake me not, ô God, in mine old age, when I am gray headed : untill I haue shewed thy strength unto this Generation, / and thy power to all them that are yet for to come.

17 Thy righteousness, ô God, is very high : and great things are they that thou hast done ; ô God, who is like unto thee ?

18 O what great troubles and adversities hast thou shewed me ! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, ô God, playing vpon an instrument of musicke : unto thee will I sing vpon the harp, ô thou holy one of Israel.



## The Psalms

21 My lips will be fain when I sing unto thee : and so will my soul — whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame, that seek to do me evill.

### Deus, Judicium Psal : 72.

Give the King thy Judgements, ☉ God : and thy righteousness unto the Kings son

2 Then shall he judge thy people according unto right : and defend the poor.

3 The mountaines also shall bring peace : and the little hills Righteousness vnto the people.

The xiiij  
day

4 He shall keep the Simple folk by their right : defend the Children of the poor, and punish the wrong doer.

5 They shall fear thee, as long as the Sun and moon endureth : from one Generation to another.

6 He shall come down like the Raine into a fleece of wool : — even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

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1. 13. The 479th page of the MS. Book commences with "3 The mountaines".  
1. 18. In "Sun", the "n" retouched.

## The Psalms

8 His Dominion shall be also from the one Sea to the other : and from the flood unto the worlds end.

9 They, that dwell in the wilderness, shall kneel before him : his enemies shall lick the dust.

10 The Kings of Tharsis, and of the Isles shall giue presents : the Kings of Arabia and Saba shall bring gifts.

Kings

11 All ~~things~~ shall fall down before him : All Nations shall doe him service.

12 For he shall deliuer the poor, when he cryeth : the needy also, and him that hath no helper.

13 He shall be favourable to the Simple and needy : and shall preserue the Souls of the poor.

14 He shall deliver their souls from falshood, and wrong : and dear shall their blood be in his sight.

15 He shall liue, and unto him shall be given of the G~~o~~ld, of Arabia : prayer shall be made ever unto him, and dayly shall he be praised

16 There shall be an heap of corn in the earth, high vpon the hills : his fruit shall <sup>shake</sup> like Libanus, and shall be green in the City like grass vpon the earth.

17 His name shall endure for ever, his name shall remain under

the

176

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l. 14. In "Simple", the "e" written upon another "e".  
(808)

## The Psalms.

posterities

the Sun among the posterities<sup>A</sup> : which shall be blessed through him, and all the heathen shall praise him. The xiiij

18 Blessed be the Lord God, even the God of Israel : which onely doth wondrous things ;

19 And blessed be the name of his Maiesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

### Quam bonus Israel. Psal : 73.

Truly God is loving unto Israel : even unto such as are of a clean heart.

Evening  
prayer

2 Nevertheless, my feet were almost gone : my treadings had well nigh slipt.

3 And why ? I was griued at the wicked : I doe also see the ungodly in such prosperity

4 ffor they are in no perill of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

7 Their eyes swell with fatness : and they doe even what they lust.

1. 1. The 480th page of the MS. Book commences with the words "the Sun":—it has no numbering.

1. 5. After "things", a comma altered into the semicolon.

## The Psalms

8 They corrupt other, and speak of wicked blasphemy : their talking is against the most high.

9 ffor they stretch forth their mouth unto the heaven : and their ~ tongue goeth through the world.

10 Therefore fall the people unto them : and thereout seek they no small advantage.

11 Tush, say they, how should God perceiue it : is there knowledge in the most high ?

12 Lo, these are the ungodly, these prosper in the world, and these haue Riches in possession ; and I said, Then haue I cleansed my heart

in

in vain, and washed mine hands in Innocency.

{  
The xliij  
day  
}

13 All the day long haue I been punished ! and chastned everie morning.

14 Yea, and I had almost said even as they : but lo, then I should haue condemned the Generation of thy Children.

15 Then thought I to understand this : but it was too hard for me,

16 Vntill I went into the Sanctuary of God :  
**end**  
then understood I the ~~ende~~<sup>A</sup> of these men ;

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l. 8. "seek", sic orig.

l. 16. The 481st page of the MS. Book commences with the words "in vain".

## The Psalms

17 Namely, how thou dost set them in slippery places : and castest them down, and destroyest them.

18 Oh how suddenly doe they consume : perish, and come to a fearfull end !

19 Yea, even like as a dream when one awaketh : so shalt thou make their Image to vanish out of the Citty

20 Thus my heart was greiued : and it went even through my reines.

21 So foolish was I, and ignorant : even as it were a beast before thee.

22 Nevertheless, I am alway by thee : for thou hast holden me by my right hand.

23 Thou shalt guid me with thy Counsel : and after that receiue me with glory.

24 Whom haue I in heaven but thee : and there is none vpon earth, that I desire in comparison of thee.

25 My flesh, and my heart faileth : but God is the strength of my heart, and my portion for ever.  
thee

26 ffor lo, they that forsake ~~me~~, shall perish : thou hast destroyed all them that committ fornication against thee.

27 But it is good for me to hold me fast by God, to put my — trust in the Lord God : and to speak of all thy workes in the gates of the daughter of Sion.

Ut 4:8

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1. 2. After "places", a period altered into the colon.

1. 15. "guid", sic orig.



## The Psalms

The. xiiij. day.

### Ut quid, Deus? Psal: 74.

O God, wherefore art thou absent from us so long : why is thy wrath so hot against the Sheep of thy pasture ?

2 O think vpon thy Congregation : whom thou hast purchased, and redeemed of **old**.

3 Think vpon the Tribe of thine Inheritance : and Mount Sion, ~ wherein thou hast dwelt.

4 Lift vp thy feet, that thou mayest utterly destroy every enemie ; which hath done evill in thy Sanctuary.

5 Thine Adversaries roar in the midst of thy Congregations ; and set vp their banners for tokens.

6 He that hewed Timber afore out of the thick trees ; was known to bring it to an excellent worke.

7 But now they break down all the carved worke thereof : with ~ Axes and hammers.

8 They haue set fire vpon thy holy places ; and haue defiled the dwelling place of thy name, even unto the ground.

9 Yea, they said in their hearts, let us make havock of them altogether ; thus haue they burnt vp all the houses of God in the land.

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l. 1. The 482nd page of the MS. Book commences with the words " Ut quid":—it has no numbering.

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l. 16. " brink" it.  
(812)

Q. Pr.

## The Psalms

10 Wee see not our ■■■ tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

11 O God, how long shall the Adversary doe this dishonour : how long shall the enemy blaspheme thy name, for ever ?

12 Why withdrawest thou thy hand : why pluckest thou not thy ~ right hand out of thy bosome to consume the enemy ?

13 ffor God is my King of old : the help, that is done vpon earth, he doth it himselfe.

Thou

14 Thou            didst divide the Sea through thyne power : thou ~ brakest the heads of the Dragons in the waters.

{  
The xv  
day  
}

15 Thou smotest the heads of Leviathan in piēces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountaines, and waters out of the hard rocks : thou driedst vp mighty waters.

17 The day is thine, and the night is thine : thou hast prepared the ligh■ and the Sun.

18 Thou hast set all the borders of the earth : thou hast made Summer, and winter.

- l. 13. The 483rd page of the MS. Book commences with "14 Thou".  
 l. 13. A small hole between "Thou" and "didst".  
 l. 13. In "thy", an "i" altered into the "y".

l. 11. doeth.

*U. Pr.*

l. 11. doeth.  
3 H 2

*Q. Pr.*

(813)

## The Psalms

19 Remember this, ô Lord, how the enemy hath rebuked : and how } the foolish people hath blasphemed thy name.

20 O deliver not the Soul of thy Turtle-dove vnto the multitude of the enemies : and forget not the Congregation of the poor for ever.

21 Look vpon the Covenant ! for all the earth is full of darkness, and cruell habitations

22 O let not the simple go away ashamed : but let the poor and needy giue praise unto thy name.

23 Arise, ô God, maintain thine own Cause : Remember how the foolish man blasphemeth thee dayly.

24 fforget not the voice of thine enemies ! the presumption of them, that hate thee, increaseth ever more and more.

Morning  
Prayer

Confitebimur tibi, Psal: 75.

Vnto thee, ô God, do we giue thanks : yea, unto thee doe we give thanks.

2 Thy name also is so nigh : and that do thy wondrous } workes declare.

when

480

The xv  
day

3 When I receive the Congregation ! I shall  
judge ~ according unto right.

1. 25. The 484th page of the MS. Book commences with "3 When":—it has no numbering.

11. 25, 26. A small hole between "shall" and "judge".

1. 26. In "judge", the "j" written upon an "i".

## The Psalms

Inhabiters

4 The earth is weak, and all the ~~Inhabitants~~ thereof : I bear vp the pillars of it.

5 I said unto the fools, deal not so madly : and to the ungodly, set not vp your horn.

6 Set not vp your horn on high : and speak not with a stiffe neck.

7 ffor promotion cometh neither from the East, nor from the West : nor yet from the South.

8 And why? God is the Judge : he putteth down one, and setteth vp another.

9 ffor in the hand of the Lord there is a cup, and the wine is red : it is full mixt, and he poureth out of the same.

10 As for the dregs thereof : all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob : and praise him for ever.

12 All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

### Notus in Judæa. Psal. 76.

In Jury is God known : his name is great in Israel.

2 At Salem is his Tabernacle : and his dwelling in Sion.

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*U. Pr.*

l. 12. mixed.  
l. 23. Jewry.

*Q. Pr.*

l. 12. mixed.  
l. 23. Jewry.

## The Psalms

3 There brake he the arrows of the bow : the Shield, the Sword, and the battle.

4 Thou art of more honour, and might : <sup>than</sup> ~~then~~ <sup>^</sup> the hills of the Robbers.

5 The proud are robbed, they have slept their <sup>were</sup> sleep : and all the men, whose hands ~~are~~ <sup>^</sup> mighty, haue found nothing.

6 At thy rebuke, ô God of Jacob : both the Chariot ~~and~~ and horse are faln.

thou

The xv  
day.

7 Thou, even thou art to be feared : and who may stand in thy sight, when thou art angry ?

8 Thou didst cause thy Judgement to be heard from heaven : the earth trembled, and was still,

9 When God arose to Judgement : and to help all the meek vpon earth.

10 The **f**ierceness of man shall turn to thy praise : and the **f**iercenes of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him : bring presents vnto him that ought to be feared.

12 He shall refraine the Spiri~~ll~~ of princes : and is wonderfull among the Kings of the earth.

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l. 8. After " God", an obliteration, apparently of a comma.

l. 11. The 485th page of the MS. Book commences with " 7 Thou,".  
(816)



## The Psalms

### Voce mea ad Dominum. Psal: 77.

I will cry unto God with my voice ; even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord : my sore ran, and ceased not in the night season ; my soul refused comfort.

3 When I am in heaviness, I will think vpon God ; when my heart is vexed, I will complaine.

4 Thou holdest mine eyes waking ; I am so feeble that I cannot speak.

5 I haue considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I comūne with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever : and will he be no more entreated ?

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore ?

9 Hath God forgotten to be gracious ; and will he shut vp his loving kindness in displeasure ?

10 And I said, it is mine own infirmity : but I will remember the years of the right hand of the most highest.

### I

482

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l. 19. The 8th verse interlined, in a small cramped hand, between the 7th and 9th verses, but evidently originally so, and seemingly by the same scribe.

l. 21. The "9" written upon an "8".

l. 24. In "10", the "0" written upon a "9".

## The Psalms

The xv  
day

11 I will remember the works of the Lord :  
and call to mind thy wonders of old time.

12 I will think also of all thy workes : and  
my talking shall be of thy doings.

13 Thy way, ô God, is holy : who is so great  
a God, as our God ?

14 Thou art the God that doth wonders : and  
hast declared thy power ~ among the people.

15 Thou hast mightily delivered thy people :  
even the sons of Jacob. and Joseph .

16 The waters saw thee, ô God, the waters  
saw thee, and were afraid : the depths also were  
troubled.

17 The Clouds powred out water, the air  
thundred ; and thine arrows went abroad.

18 The voice of thy thunder was heard round  
about : the lightnings ) shone vpon the ground,  
the earth was moved and shook withall.

19 Thy way is in the Sea, and thy paths in  
the great waters : and thy footsteps are not  
known.                    leddest

20 Thou ledest thy people like Sheep : by the  
hand of M<sup>^</sup>ses, and Aaron.

Attendite, popule. Psal : 78.

evening  
prayer

Hear my law, ô my people : incline your ears  
unto the words of my mouth

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1. 1. The 486th page of the MS. Book commences with " 11 I will " :—it has no num-  
bering.

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1. 7. doeth.  
(818)

*U. Pr.*

1. 7. doeth.                    *Q. Pr.*

## The Psalms

2 I will open my mouth in a parable : I will declare hard sentences of old ;

3 Which we haue heard, and known : and such as our fathers haue told us ;

4 That we should not hide them from the Children of the Generations to come : but to shew the honour of the Lord, his mighty and wonderful workes that he hath done.

5 He made a Covenant with Jacob, and gaue Israel a Law : which he commanded our forefathers to teach their Children.

that

6 That their posterity might know it : and the Children which were yet vnborne ;

7 To the intent, that when they came vp : they might shew their Children the same ;

8 That they might put their trust in God : and not to forget the workes of God, but to keep his Commandments ;

9 And not to be as their forefathers, a faithless and stubborn ~ Generation : a Generation that set not their hearts aright, and whose spirit cleaveth not stedfastly vnto God ;

10 Like as the Children of Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battell.

11 They kept not the Covenant of God : and would not walk in his Law ;

The xv  
day

## The Psalms

12 But forgot what he had done ! and the wonderfull works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, ) in the land of Egypt : even in the field of Zoan.

14 He divided the Sea, and let them go through : he made the waters to stand on an heap:

15 In the day time also he led them with a cloud ! and all the night through with a light of fire.

### Rocks

16 He claue the hard ~~rock~~ in the wilderness : and gaue them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed ~ out like the Rivers

18 Yet for all this they sinned more against him : and provoked the most highest in the wilderness.

19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God also, saying : shall God prepare a

table

The xv  
day

Table in the wilderness ?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed

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l. 25. The 488th page of the MS. Book commences with the word "Table":—it has no numbering.  
(820)

## The Psalms

withall : but can he giue bread also, or provide flesh for his people ?

22 When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came vp heavy displeasure against Israel ;

23 Because they belieued not in God : and put not their trust in his help.

24 So he commanded the Clouds aboue : and opened the doors of heaven.

25 He rained down Manna also vpon them for to eat : and gaue them food from heaven.

26 So man did eat Angells food : for he sent them meat enough.

27 He caused the East wind to blow vnder heaven : and through his power he brought in the South-West winde.

28 He rained flesh vpon them as thick as dust ; and feathered fowles like as the sand of the sea.

29 He let it fall among their Tents : even round about their habitation.

30 So they did eat, and were well filled, for he gaue them their owne desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came vpon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more : and belieued not his wondrous works.



## The Psalms

33 Therefore their days did he consume in vanity : and their years in trouble

34 When he slew them, they sought him : and turned them early, and enquired after God.

And

The xv  
day

35 And they remembred that God was their strength : and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their Tongue.

37 ffor their heart was not whole with him : neither continued they stedfast in his Covenant.

38 But he was so mercifull, that he forgave their misdeeds : and destroyed them not.

39 Yea many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

40 ffor he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness : and greive him in the desert

42 They turned back, and tempted God : and moved the holy one in Israel.

43 They thought not of his hand : and of the day when he delivered them from the hand of the enemy ;

## The Psalms

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into bloud : so that they might not drink of the Rivers.

46 He sent lice among them, and devoured them vp : and frogs to destroy them.

47 He gaue their fruit unto the Caterpillar : and their labour unto the Grashopper.

48 He destroyed their vines with hailstones : and their mulberry trees with the frost.

49 He smote their Cattell also with hailstones : and their flockes with

486

hot

hot thunderbolts.

**them**

50 He cast vpon <sup>^</sup>the furiousness of his wrath, anger, displeasure and trouble ; and sent evill Angells among them.

The xv  
day

51 He made a way to his indignation, and spared not their Soul from death : but gave their life over to the pestilence.

52 And smote all the first born in Egypt : the most principall and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like Sheep : and carryed them in the wilderness like a flock.

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l. 2. In "Egypt", the "y" written upon an "i".

l. 15. The 490th page of the MS. Book commences with the word "hot":—it has neither catch-word nor numbering.

l. 22. In "Egypt", the "y" written upon an "i".

## The Psalms

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the Sea.

55 And brought them within the borders of his Sanctuary ; even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their Tents.

57 So they tempted and displeased the most high God : and kept not his Testimonies ;

58 But turned their backs, and fell away like their forefathers ; starting aside like a broken bow.

59 For they grieved him with their hill Altars : and provoked him to displeasure with their Images.

60 When God heard this, he was wroth : and took sore displeasure at Israel ;

61 So that he forsook the Tabernacle in Silo : even the Tent that he had pitched among **men.**

62 He delivered their power into Captivity : and their beautie into the enemies hand.

63 He gave his people over also unto the Sword : and was wroth with his Inheritance.

The xvj  
day

64 The fire consumed their young men : and their maidens were not given to marriage.

## The Psalms

65 Their Priests were slain with the Sword :  
and there were no } widllows to make lamen-  
tation.

66 So the Lord awaked as one out of Sleep :  
and like a Giant } refreshed with wine.

67 He smote his Enemies in the hinder parts :  
and put them to a perpetual shame.

68 He refused the Tabernacle of Joseph : and  
chose not the tribe of Ephraim ;

69 But chose the Tribe of Judah : even the  
hill of Sion which he loved.

70 And there he built his Temple on high :  
and laid the foundation of it like the ground  
vvhich he hath made continually.

71 He chose David also his Servant : and  
took him away from the Sheep-folds.

72 As he was following the Ewes great with  
young ones, he ~ took him ; that he might feed  
Jacob his people, and Israel his Inheritance.

73 So he fed them with a faithfull and true  
heart : and ruled them prudently with all his  
power.

Deus, venerunt. Psal : 79.

Morning  
prayer

O God, the heathen are come into thine Inhe-  
ritance : Thy holy Temple have they defiled, and  
made Jerusalem an heap of stones.

2 The dead bodies of thy Servants haue they  
given to be meat unto the fowles of the aire :

## The Psalms

and the flesh of thy Saints unto the beasts of the land.

3 Their blood haue they shed like water on every Side of Jerusalem.

and

The .xvi  
day

and there was no man to bury them.

4 We are become an open shame to our enemies ; a very scorne and derision unto them that are round about vs.

5 Lord, how long wilt thou be angry : shall thy jealousy burne like fire for ever ?

6 Pour out thine indignation vpon the heathen that haue not known thee : and vpon the Kingdoms that haue not called vpon thy name.

7 ffor they have deuoured Jacob : and laid wast his dwelling place.

8 O remember not our old sins, but have mercy vpon vs, and that soon : for we are come to great misery.

9 Help us, ô God of our Salvation, for the glory of thy name ; ô deliver us and be mercifull unto our Sins, for thy names sake

10 Wherefore do the heathen say : where is now their God ?

11 O let the vengeance of thy Servants blood that is shed : be openly shewed vpon the heathen in our sight.

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l. 7. The 492nd page of the MS. Book commences with the words "and there":—it has neither catch-word nor numbering.  
(826)



## The Psalms

12 O let the sorrowful sighing of the Prisoners come before thee : according to the greatness of thy power, preserve thou those that are appointed to dye.

13 And for the blasphemy wherewith our Neighbours have blasphemed thee : Reward thou them, ô Lord, seaven fold into their bosome.

14 So wee, that are thy people and sheep of thy pasture, shall giue thee thanks for ever : and will alway be shewing forth thy praise from Generation to Generation.

### Qui regis Israel. Psal : 80.

Hear, ô thou Shepherd of Israel, thou that ledest Joseph like a sheep : Shew thy self also, thou that sittest vpon the Cherubims.

2 Before Ephraïm, Benjamin, and Manasses : stir vp thy strength, and come, and help vs.

The. xvi day

3 Turn us again, ô God : shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts : how long wilt thou be angry with thy people that prayeth ?

5 Thou feedest them with the bread of tears : and givest them plenteousness of tears to drink.

6 Thou hast made vs a very strife to our

l. 8. In "people", the "e" written upon another "e".

l. 16. In "and", the "a" written upon another "a".

l. 18. The 493rd page of the MS. Book commences with "3 Turn".

*U. Pr.*

l. 24. unto.

*Q. Pr.*

l. 24. unto.  
3 I

(827)

## The Psalms

Neighbours : and our enemies laugh us to scorn.

7 Turn vs again, thou God of hosts : shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt : thou hast cast out the heathen<sup>1</sup> and planted it.

9 Thou madest room for it : and when it had taken root it filled the Land.

10 The hills were covered with the Shadow  
boughs-boughs  
of it : and the <sup>A</sup> ~~hills~~ thereof were like the goodly Cedar Trees.

11 Shee stretched out her branches unto the sea : and her boughs unto the River.

12 Why hast thou then broken down her hedge : that all they that go by pluck off her grapes ?

13 The wild boar out of the wood doth root it vp : and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven : behold, and visit this vine ;

15 And the place of the Vineyard that thy right hand hath planted : and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire and cut down : and they shall perish at the rebuke of thy countenance.

---

1. 6. In "Egypt", the "y" written upon an "i".  
(828)

## The Psalms

17 Let thy hand be vpon the man of thy right hand : and

vpon **490**

vpon the Son of man, whom thou madest so strong for thine own selfe

The xvi  
day

~~—16 It is burnt with fire and cut down : and they shall perish at the rebuke of thy countenance~~

18 And so will not we go back from thee : o let us liue, and we shall call vpon thy name.

19 Turn us again, ô Lord God of hosts, shew the light of thy countenance, and we shall be whole.

### Exultate Deo. Psal: 81

Sing we merrily unto God our strength make **cheerfull**  
a ~~cheerfull~~ noise vnto ~ the God of Jacob.

2 Take the Psalm, bring hither the Tabret : the merry harp with the Lute.

3 Blow vp the Trumpet in the new Moon : even in the time appointed, and vpon our solemn ffeastday.

4 ffor this was made a Statute for Israel : and a Law of the God of Jacob.

5 This he ordained in Joseph for a Testimony : when he came out of the land of Egypt, and had heard a strange language.

---

1. 4. The 494th page of the MS. Book commences with the word "upon":—it has neither catch-word nor numbering.

The collation of the Archdeacon of Meath commences with this page, that of the late Rev. Dr. Elrington terminating at the end of the 493rd.

1. 25. In "Egypt", an "i" altered into the "y".

## The Psalms

6 I eased his shoulder from the burden : and his hands were delivered from making the polls.

7 Thou calledst vpon me in troubles, and I delivered thee : and heard thee what time as the storm fell vpon thee.

8 I proved thee also : at the waters of strife.

9 Hear, ô my people, and I will assure thee, ô Israel : if thou thou wilt hearken vnto me,

10 There <sup>shall</sup>~~will~~ no strange God be in thee : neither shalt thou worship any other God

11 I am the Lord thy God, who brought thee out of the Land of ~ Egypt : open thy mouth wide, and I shall fill it.

The xvj  
day

12 But my people would not hear my voice : and Israel would not obey me.

13 So I gaue them vp unto their own hearts lusts : and let them follow their own Imaginations.

14 O that my people would haue hearkned vnto me : for if Israel had walked in my wayes,

15 I should soon haue put down their enemies : and turned my hand against their Adversaries.

16 The haters of the Lord should haue been

---

1. 3. After "troubles", the comma written upon a colon.

1. 8. "thou thou", sic orig.

1. 12. In "Egypt", an "i" altered into the "y".

1. 14. The 495th page of the MS. Book commences with "12 But":—it has no catch-word.

## The Psalms

found Liars : but their time should haue endured for ever.

17 He should haue fed them also with the finest wheat flour : and with honey out of the stony Rock should I haue satisfied thee.

### Deus stetit. Psal : 82.

God standeth in the congregation of Princes : he is a Judge among Gods.

Evening  
prayer

2 How long will ye giue wrong Judgement : and accept the persons of the Ungodly ?

3 Defend the poor and fatherless : see that such as are in need and necessity haue right.

4 Deliuer the outcast, and poor : saue them from the hand of the vngodly.

5 They will not be learned nor understand, but walk on still in darkness : all the foundations of the earth are out of course.

6 I haue said, ye are Gods : and ye are all the Children of the most highest.

7 But ye shall dye like men : and fall like one of the Princes.

8 Arise, ô God, and judge thou the earth : for thou shalt take all, heathen to thine Inheritance.

492

---

l. 11. In "poor", the "r" retouched.

---

*U. Pr.*

l. 23. the heathen.

*Q. Pr.*

l. 23. the heathen.

(831)



# The Psalms

The . xvi day

Deus, quis similis? Psal : 83.

Hold not thy tongue, ô God, keep not still  
silence : refrain not thy self, ô God.

2 ffor lo, thine enemies make a murmuring :  
and they that hate thee haue lift vp their head.

3 They haue imagined craftily against thy  
people : and taken ~ counsell against thy secret  
ones.

4 They have said, come, and let vs root them  
out, that they be no more a people : and that  
the name of Israel may be no more in remem-  
brance.

5 ffor they haue cast their heads together with  
one consent : and are } confederate against thee ;

6 The Tabernacle of the Edomites and the  
Ismaelites : the Moabites, and Hagarens ; .

7 Gebal, and Ammon, and Amalech : the  
Philistines, with them that dwell at Tyre.

8 Assur also is joyned with them : and have  
holpen the Children of Lot.

9 But do thou to them as to the Madianites :  
unto Sisera, and unto Jabin at the Brook of  
Kison.

10 Who perished at Endor : and became as  
the dung of the earth.

- 
1. 1. The 496th page of the MS. Book commences with the word "Deus":—it has no numbering.  
1. 19. In "joyned", an "i" altered into the "j", and the "o" seemingly written upon another "o".
- 

*U. Pr.*

1. 15. tabernacles.  
1. 17. Amalek.  
1. 21. unto.

(832)

*Q. Pr.*

1. 15. tabernacles.  
1. 17. Amalek.  
1. 21. unto the Midianites.

## The Psalms

11 Make them ~~and~~ their Princes like Oreb,  
and Zeb : yea make all their Princes as Zeba  
and Salmana ;

12 Who say, let us take to ourselves : the  
houses of God in possession.

13 O my God, make them like unto a wheel :  
and as the Stubble before the wind ;

14 Like as the fire that burneth vp the wood :  
and as the flame that consumeth the mountaines.

Persecute

15 Persecute them even so with thy Tempest :  
and make them afraid with thy storme.

16 Make their faces ashamed, ô Lord : that  
they may seek thy name.

The xvi  
day

17 Let them be confounded, and vexed ever-  
more ; and more : let them be put to shame,  
and perish.

18 And they shall know that thou whose  
name is Jehovah : art onely the most highest  
over all the earth.

Quam dilecta ! Psal : 84.

O how amiable are thy dwellings <sup>thou</sup>  Lord of  
hosts !

---

l. 1. After "Oreb", a blot, by which a comma seemingly is cancelled.

l. 11. The 497th page of the MS. Book commences with "15 Persecute".

l. 22. After "dwellings", "thou" originally written upon "O", both which words  
were subsequently cancelled, and "thou" interlined.

---

*U. Pr.*

ll. 14, 15. ever more and more,

*Q. Pr.*

ll. 14, 15. ever more and more.

## The Psalms

2 My Soul hath a desire and longing to enter into the Courts of the Lord : my heart and my flesh rejoice in the living God

3 Yea, the Sparrow hath found her an house, and the Swallow a Nest, where shee may lay her young : even thy Altars, ô Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will be alway praising thee.

5 Blessed is the man whose strength is in thee : in whose heart are thy wayes.

6 Who going through the vale of misery, use it for a well : and the pools are filled with water.

7 They will go from strength to strength : and vnto the God of Gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer : hearken, ô God of Jacob.

9 Behold, ô God our Defender : and look vpon the face of thine annointed.

10 ffor one day in thy Courts : is better then a thousand.

11 I had rather be a doorkeeper in the house of my God : ~~then~~ than to dwell in the Tents of ungodliness.

12 ffor the Lord God is a light and defence :

---

1. 1. In "desire", the "e" written upon another "e".

1. 3. In "rejoice", an "i" altered into the "j".

1. 21. In "Courts", the "t" seemingly written upon another "t".

1. 24. "than" written in the right hand margin.

1. 26. In "light", the "t" written upon a letter that cannot be distinguished.

## The Psalms

the Lord will giue grace and worship, and no good thing shall he withhold from them

that **494**

that live a Godly life.

13 O Lord God of hosts : blessed is the man that putteth his trust in thee.

The xvi  
day

Benedixisti, Domine. Psal : 85.

Ø Lord, thou art become gracious vnto thy land : thou hast turned away the Captivity of Jacob.

2 Thou hast forgiven the offence of thy people : and covered all their sins.

3 Thou hast taken away all thy displeasure : and turned thyself from thy wrathfull indignation.

4 Turn vs then, ô God our Saviour : and let thine anger cease ~ from us.

5 Wilt thou be displeased at vs for ever ! and wilt thou stretch out thy wrath from one Generation to another ?

6 Wilt thou not turn again and quicken us : that thy people may reioice in thee ?

7 Shew us thy mercy, ô Lord : and grant us thy Salvation.

8 I will hearken what the Lord God will say

---

1. 1. In "grace", the "e" retouched.

1. 4. The 498th page of the MS. Book commences with the word "that":—it has no numbering.

1. 21. In "again", the "n" retouched,

## The Psalms

concerneing me : for he shall speak peace unto his people, and to his Saints, that they turn not again.

9 ffor his Salvation is nigh them that fear him : that glory may dwell in our land.

10 Mercy, and truth are met together : righteousness and peace haue kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked downe from heaven.

12 Yea, the Lord shall shew loving kindness : and our land shall giue her increase

13 Righteousness shall goe before him :  
<sup>he</sup> and shall direct his going ~ in the way.

8

Inclina

The xvij  
day

Inclina, Domine. Psal : 86.

Morning  
prayer

Bow down thine ear, ô Lord, and hear me : for I am poor and in miserie.

2 Preserue thou my Soul, for I am holy : my God, saue thy servant that putteth his trust in thee.

3 Be mercifull vnto me, ô Lord : for I will call dayly vpon thee.

4 Comfort the Soul of thy Servant : for unto thee, ô Lord, do I lift vp my soul.

1. 8. A blank between "the" and "earth", apparently in consequence of a blot made in writing the word "met" in the line above.

1. 16. The 499th page of the MS. Book commences with the word "Inclina,".

1. 18. In "poor", the "r" retouched.

1. 25. After "Lord", the comma written upon another comma.



## The Psalms

5 ffor thou, Lord, art good and gracious :  
and of great mercy unto all them that call vpon  
thee.

6 Give ear, Lord, vnto my prayer : and  
ponder the voice of my humble desires.

7 In the time of my trouble I will call vpon  
thee : for thou hearest me.

8 Amongst the Gods there is none like vnto  
thee, ô Lord : there is not one that can doe as  
thou dost.

9 All Nations whom thou hast made shall  
come, and worship thee, ô Lord : and shall  
glorify thy name.

10 ffor thou art great, and dost wondrous  
things : thou art God alone.

11 Teach me thy way, ô Lord, and I will  
walk in thy truth : ô knit my heart unto thee,  
that I may fear thy name.

12 I will thank thee, ô Lord my God, with  
all my heart : and will praise thy name for ever-  
more.

13 ffor great is thy mercy toward me : and  
thou hast delivered my soul from the Nether-  
most hell.

14 O God, the proud are risen against me :  
and the Congregations of naughty men haue  
sought after my soul, and haue not set thee  
before their eyes.

---

*U. Pr.*

l. 8. Among.  
l. 10. doest.  
l. 14. doest.

*Q. Pr.*

l. 8. Among.  
l. 10. doest.  
l. 14. doest.

## The Psalms

15 But thou, ô Lord God, art full of Compassion and mercy long ~ suffering, plenteous in goodness and truth.

16 O turn thee then vnto me, and haue mercy vpon me : giue thy strength unto thy Servant, and help the Son of thine handmaid

17 Shew some token vpon me for good, that they who hate me may see it and be ashamed : because thou Lord hast holpen me, and comforted me fundamenta

### ffundamenta eius Psal. 87.

The xvij  
day

Her foundations are vpon the holy hills : the Lord loueth the gates of Sion more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee : thou Citie of God.●

3 I will think vpon Rahab and Babilon : with them that know me.

4 Behold ye the Philistines also : and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it shall be reported that he was born in her : and the most high shall stablsh her.

- 
1. 2. The "a" in "and" seemingly cancels a comma.  
 1. 3. The "a" in "and" seemingly cancels a comma.  
 1. 8. The "a" in "and" seemingly cancels a comma.  
 1. 13. The 500th page of the MS. Book commences with the word "ffundamenta":—it has no numbering.
- 

*U. Pr.*

1. 19. Babylon.  
(838)

*Q. Pr.*

1. 19. Babylon.

## The Psalms

6 The Lord shall rehearse it when he writeth  
vp the people : that he was born there.

7 The Singers also and Trumpeters shall re-  
hearse : all my fresh springs shall be in thee.

### Domine Deus. Psal : 88.

O Lord God of my salvation, I haue cryed day  
and night before thee : o let my prayer enter  
into thy presence, encline thine ear unto my  
calling

2 ffor my soul is full of trouble : and my life  
draweth nigh unto hell.

3 I am counted as one of them that go down  
into the pit : and I haue been even as a man that  
hath no strength. that

4 ffree among the dead, like unto them ~~as~~ are  
wounded, and lye in the grave : who are out<sup>^</sup> of  
remembrance, and are cut away from thy hand.

in  
5 Thou hast laid me in the lowest pit : ~~and~~ <sup>^</sup>  
place of darknes & in y<sup>e</sup> deep.

6 Thine indignation lyeth hard vpon me : and  
thou hast vexed me withall thy stormes.

7 Thou hast put away mine acquaintance far  
from me : and made me to be abhorred of them.

8 I am so fast in Prison : that I cannot get  
forth.

---

1. 13. After "pit", the colon seemingly written upon another colon.

1. 13. "been" written in the right hand margin.

*U. Pr.*

1. 3. shall he rehearse.

*Q. Pr.*

1. 3. shall he rehearse.

## The Psalms

9 My sight faileth for very trouble : Lord, I haue called dayly vpon thee, I haue stretched forth my hands vnto thee.

10 Dost thou shew wonders among the dead : or shall the dead rise vp again and praise thee ?

11 Shall thy loving kindness be shewed in the graue : or thy faithfulness in destruction ?

12 Shall thy wondrous works be <sup>known</sup>~~shown~~ in the dark : and thy righteousnes in the land <sup>^</sup>where all things are forgotten ?

13 Unto thee haue I cryed, ô Lord : and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul : and hidest thou thy face from me ?

I

The xvij  
day

15 I am in misery, and like vnto him that is at the point to die : even from my youth vp thy Terrors haue I suffered with a troubled mind

16 Thy wrathfull displeasure goeth over me : and the fear of thee hath vndone me.

17 They came round about me dayly like water : and compassed me together on every side.

18 My Lovers, and friends hast thou put away from me : and hid mine acquaintance out of my sight.

---

l. 8. "known" seemingly written more recently than the original text.

l. 16. The 501st page of the MS. Book commences with "15 I am".

## The Psalms

### Miserecordias. Domini. Psal : 89.

Evening  
prayer

My song shall be alway of the loving kindness of the Lord : with my mouth will I ever be shewing thy truth from one Generation to another.

2 ffor I haue said, mercy shall be set vp for ever : thy truth shalt thou stablish ~ in the heavens.

3 I haue made a Covenant with my chosen : I haue sworn unto David my Servant,

4 Thy seed will I stablish for ever : and set vp thy Throne from one Generation to another.

5 O Lord, the very heavens shall praise thy wondrous works : and thy truth in the Congregation of the Saints.

6 ffor who is he among the Clouds : that shall be compared vnto the Lord ?

7 And what is he among the Gods : that shall be like unto the Lord ?

8 God is very greatly to be feared in the Counsel of the Saints : and to be had in reverence of all them that are round about him.

God

9 O Lord of hosts, who is like vnto thee : thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the Sea : thou stillest the waves thereof when they arise.

---

1. 10. "Servant," written in the margin.



## The Psalms

11 Thou hast subdued Egyp<sup>h</sup> and destroyed it : thou hast scattered ~ thine enemies abroad with thy mighty arme.

12 The heavens are thine, the earth also is thine : thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the North<sup>n</sup> and the South : Tabor<sup>r</sup> and Hermon shall rejoice in thy name.

14 Thou hast a mighty arme : strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat : mercy

and

498

The xvij  
day

mercy and truth shall go before thy face.

16 Blessed is the people, ô Lord, that can rejoice in thee : they shall walk in the light of thy countenance.

17 Their delight shall be dayly in thy name : and in thy righteousness shall they make their boast.

18 ffor thou art the glory of their strength : and in thy loving kindness thou shalt lift vp our hornes.

19 ffor the Lord is our defence : the holy one of Israel is our King.

- 
- l. 1. In "Egyp<sup>h</sup>", an "i" altered into the "y".  
 l. 7. In "North", the "h" retouched.  
 l. 8. In "Tabor", the "r" retouched.  
 l. 8. In "rejoice", an "i" altered into the "j".  
 l. 11. In "Righteousness", the "s" written upon another "s".  
 l. 14. The 502nd page of the MS. Book commences with the word "mercy":—it has no numbering.  
 l. 16. In "rejoice", an "i" altered into the "j".  
 (842)

## The Psalms

20 Thou spakest sometimes in visions unto thy Saints, and saydst : I ~ haue laid help vpon one that is mighty, I have exalted one chosen out of the people.

21 I haue found David my servant : with my holy oil haue I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to doe him violence : the son of wickedness shall not hurt him.

24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and my mercy, shall be with him : and in my name shall his horn be exalted.

26 I will set his Dominion also in the Sea : and his right hand in the foulds.

27 He shall call me, thou art my ffather : my God, and my strong salvation.

28 And I will make him my firstborn : higher than ~~then~~ the Kings of the earth.

29 My mercy will I keep for him for evermore : and my Covenant shall stand fast with him.

---

l. 2. In "thy", the "y" seemingly written upon an "e".

l. 21. After "firstborn", the colon seemingly written upon another colon.

l. 24. After "more", the colon seemingly written upon another colon.

## The Psalms

30 His seed also will I make to endure for ever : and his throne as the dayes of heaven.

31 But if his Children forsake my law : and walk not in my Judgements ;

32 If they break my statutes, and keep not my commandements : I will visit their offences <sup>and</sup> with the rod, ~~of~~ <sup>^</sup> their sin with Scourges.

33 Nevertheless, my loving kindness will I not utterly take from him : nor suffer my truth to fail.

34 My Covenant will I not break, nor alter the thing that is gone out of my lips : I have sworn once by my holiness, that I will not fail David.

9

his

The xvii  
DAY

35. His seed shall endure for ever : and his seat <sup>as</sup> is like the Sun before me.

36. He shall stand fast for evermore as the moon : and as the faithful witness in Heaven.

37. But thou hast abhorred, and forsaken thine Anointed : and art displeased at him.

38. Thou hast broken the Covenant of thy servant : and cast his crown to the ground.

l. 2. After "ever", the colon seemingly written upon another colon.

l. 4. After "Judgements", a comma altered into the semicolon.

l. 16. The 503rd page of the MS. Book commences with "35. His".

l. 16. The pages from 503 to 552 (both inclusive) of the MS. Book, differ in the handwriting, the paper, and the ink, from the preceding and subsequent parts of the Psalter. The portions of the Psalter for the Morning and Evening Services have a black line of separation between them; the word "DAY", in the margin, is written in capitals; and the paper is ruled in pencil in columns, as if, before it was used for this MS., it had been intended to be used for pecuniary accounts.

## The Psalms

39 Thou hast overthrown all his hedges : and broken down his strong holds.

40. All they that go by, spoil him : and he is become a reproach to his neighbours.

41. Thou hast <sup>set</sup> vp the right hand of his enemies : and made all his adversaries to rejoyce.

42. Thou hast taken away the edge of his sword : and givest him not victory in the battel.

43 Thou hast put out his glory : and cast his throne down to the ground.

44 The dayes of his youth hast thou shortened : and covered him with dishonour.

45 Lord, how long wilt thou hide thy self, for ever : and shall thy wrath burn like fire ?

46 O remember how short my time is : wherefore hast thou made all men for nought ?

47. What man is he that liveth, and shall not see death : and shall he deliver his soul from the hand of Hell ?

48 Lord, where are thy old loving kindnesses : which thou swarest unto David in thy truth ?

49 Remember, Lord, the rebuke, that thy servants have : and how I do bear in my bosome the rebukes of many people ;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed : praised be the Lord for evermore. Amen, and Amen.

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1. 18. In "the", the "e" written upon a "y".

## The Psalmes.

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Domine, refugium. Psal. xc.

The xviiij  
DAY

Lord, thou hast been our refuge : from one generation to another.

Morning  
Prayer

2 Before the mountaines were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

3 Thou

500

The xviiij  
DAY

3 Thou turnest man to destruction : againe thou sayest, Come again, ye children of men.

4 For a thousand yeares in thy sight are but as yesterday : seeing that is past as a watch in the night.

5 Assoon as thou scatterest them, they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and groweth vp : but in the evening it is cut down, dried vp, and withered.

7 For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry, all our dayes are gone : we bring our yeares to an end, as it were a tale that is told.

---

1. 9. The 504th page of the MS. Book commences with "3 Thou":—it has no numbering.  
(846)



## The Psalmes.

10 The days of our age are threescore years and ten, and though men be so strong, that they come to fourscore yeares : yet is their strength then but labour, and sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

12 So teach vs to number our dayes : that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last : and be gracious unto thy servants.

14 O satisfie us with thy mercy, and that soon : so shall we rejoyce and be glad all the dayes of our life.

15 Comfort us again now after the time that thou hast plagued us : and for the yeares wherein we have suffered adversity.

16 Shew thy servants thy work : and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

Qui

Qui habitat. Psal. xcj.

The xvijj  
DAY

Whoso dwelleth under the defence of the most

---

l. 1. In "days", the "ys" altered from "ies", and the "s" blotted and defaced.  
l. 25. The 505th page of the MS. Book commences with the word "Qui".

## The Psalmes.

high : shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold : my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be affraid for any terrour by night : nor for the Arrow that flieth by day ;

6 for the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9 For thou, Lord, art my hope : thou hast set thine house of defence very high.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his Angels charge over thee : to keep thee in all thy wayes.

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1. 13. In "flieth", a "y" altered into the "i".

## The Psalmes

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13 Thou shalt go vpon the Lion and adder :

<sup>u</sup>  
the yong lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15 He shall call upon me, and I will heare him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

16 With long life will I satisfie him : and shew him my salvation.

Bonum est confiteri. Psal. xcij.

It is a good thing to give thanks unto the Lord ; and to sing praises unto thy Name, O most Highest;

2. To

502

2 To tell of thy loving kindness early in the morning : and of thy truth in the night season ;

The xvij  
DAY

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and vpon the harp.

4 for thou, Lord, hast made me glad through thy works : and I will rejoyce in giving praise for the operations of thy hands.

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1. 20. The 506th page of the MS. Book commences with "2 To":—it has no numbering.  
(849)

## The Psalmes

5 O Lord, how glorious are thy workes : thy thoughts are very deep.

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but thou, Lord, art the most highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an Unicorn : for I am anointed with fresh Oil.

10 Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree : and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord : shall flourish in the Courts of the house of our God.

13 They also shall bring forth more fruit in their age : and shall be fat and well liking.

14 That they may shew how true the Lord my strength is : and that there is no unrighteousness in him.

## The Psalms

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### Dominus regnavit. Psal. xciiij.

The xviiij  
DAY

The Lord ~~he~~ is King, and hath put on glorious ~  
apparel : the Lord hath put on his apparel, and  
girded himself with strength.

Evening  
Prayer

2 He hath made the round world so sure :  
that it cannot be moved.

3 Ever

3 Ever since the world began hath thy seat  
been prepared : thou art from everlasting.

The xviiij  
DAY

4 The flouds are risen, O Lord, the flouds  
have lift up their voice : the flouds lift up their  
waves.

5 The waves of the sea are mighty, and rage  
horribly : but yet the Lord, who dwelleth on  
high, is mightier.

6 Thy testimonies, O Lord, are very sure :  
holiness becometh thine house for ever.

### Deus ultionum. Psal. xciv.

O Lord God, to whom vengeance belongeth :  
thou God, to whom vengeance belongeth, show  
thyself.

2 Arise, thou Judge of the world : and reward  
the proud after their deserving.

3 Lord, how long shall the ungodly : how  
long shall the ungodly triumph ?

---

l. 8. The 507th page of the MS. Book commences with "3 Ever".

l. 17. In "holiness", a "y" altered into the "i".



## The Psalms.

4 How long shall <sup>all</sup>~~the~~ wicked doers speak so  
disdainfully : and <sup>^</sup>make such proud boasting?

5 They smite downe thy people, O Lord :  
and trouble thine heritage.

6 They murder the widow, and the stranger :  
and put the fatherless to death.

7 And yet they say, Tush, the Lord shall  
not see : neither shall the God of Jacob  
regard it.

8 Take heed, ye unwise among the people :  
O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear :  
or he that made the eye, shall he not see?

10 Or he that nutureth the heathen : it is  
he that teacheth man knowledge, shall not he  
punish?

11 The Lord knoweth the thoughts of man :  
that they are but vain.

12 Blessed is the man whom thou chastenest,  
O Lord : and teachest him <sup>in</sup> thy Law.

13 That thou mayest <sup>^</sup>give him patience in  
the time of adversity : until the pit be digged up  
for the ungodly.

14 For the Lord will not fail his people :  
neither will he forsake his inheritance ;

15 Until

501

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l. 12. After "ear", the comma written upon another comma.

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ll. 21, 22. *U. Pr.*  
(852)

ll. 21, 22. *Q. Pr.* in time.

## The Psalms.

The xix  
Day.

15 Until righteousness turn again unto judgement : all such as are true in heart shall follow it.

16. Who will rise up with me against the wicked : or who will take my part against the evil doers ?

17 If the Lord had not helped me : it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipped : thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness : which imagineth mischief as a law ?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the Lord is my refuge : and my God is the strength of my confidence.

23 He shall recompence them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

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Venite, exultemus. Psal. xciv.

Morning  
Prayer

O Come let us sing unto the Lord : let us ~

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1. 1. The 508th page of the MS. Book commences with "15 Until":—it has no numbering.

## The Psalms.

heartily rejoyce in the strength of our salvation.

2 Let us come before his presence with thanksgiving : and shew our selves glad in him with Psalms.

3 For the Lord is a great God : and a great King above all Gods.

4 In his hands are all the corners of the earth : and the strength of the hills is his also.

5 The Sea is his, and he made it : and his hands prepared the dry land.

6 O Come, let us worship and fall down : and kneel before the Lord our maker.

c  
7 for

The xix  
DAY

7 For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

The xix  
Day.

8 To day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

9 When your fathers tempted me : proved me, and saw my works.

10 Forty yeares long was I grieved with this generation, and said : It is a people that do erre in their hearts, for they have not known my wayes ;

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l. 15. The 509th page of the MS. Book commences with "7 For".

l. 26. In "wayes", an "i" altered into the "y".

## The Psalms.

11 Unto whom I swear in my wrath : that they should not enter into my rest.

### Cantate Domino. Psal. xcvi.

O sing unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised : he is more to be feared <sup>than</sup> ~~then~~ all gods.

5 As for all the Gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his Courts.

9 O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him,

10 Tell it out among the heathen, that the Lord is King : and that it is he who hath

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1. 6. After "Lord", the comma written upon another comma.

## The Psalms.

made the round world so fast that it cannot be moved, and how that he shall judge the people righteously.

11 Let the heavens rejoyce, and let the earth be glad : let the sea make a noise, and all that therein is.

12. Let 506

The xix.  
DAY.

12 Let the field be joyfull, and all that is in it : then shall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

### Dominus regnavit. Psal. xcvij.

The Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgement are the habitation of his seat.

3 There shall go a fire before him : and burn up his enemies on every side.

4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

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1. 8. The 510th page of the MS. Book commences with "12 Let":—it has no numbering.  
(856)



## The Psalms.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vaine Gods : **worship him all ye Gods.**

8 Sion heard of it, and reioiced : and the daughters of Judah were glad, because of thy judgements O Lord.

9 ffor thou Lord art higher ~~thyn~~ all that are in the earth : thou art extolled far above all Gods.

**10** & O ye, that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of his Saints ; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyfull gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

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### Cantate

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1. 6. The 8th and 9th verses are interlined, in very small characters, between the 7th and 10th verses.

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1. 9. exalted.

*U. Pr.*

1. 9. exalted.

*Q. Pr.*

# The Psalms.

## Cantate Domino. Psal. xcviiij.

The xix  
DAY

O Sing unto the Lord a new song : for he hath done marvellous things.

Evening  
Prayer

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

3 The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyfull unto the Lord, all ye Lands : sing, rejoyce and give thanks.

6 Praise the Lord upon the harp : sing to the harp with a Psalm of thanksgiving.

7 With trumpets also and shawms : O shew your selves joyfull before the Lord the King.

8 Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9 Let the flouds clap their hands, and let the hills be joyfull together before the Lord : for he is come to ~ judge the earth.

10 With righteousness shall he judge the world : and the people with equity.

## Dominus regnavit. Psal. xcix.

The Lord is King, be the people never so

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1. 1. The 511th page of the MS. Book commences with the word " Cantate".  
1. 22. After " Lord", the colon written upon another colon.

## The Psalms.

vnpatient : he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion : and high above all people.

3 They shall give thanks unto thy Name : which is great, wonderfull, and holy.

4 The Kings power loveth judgement, thou hast prepared equity : thou hast executed judgement, and righteousness in Jacob.

5 O magnify the Lord our God : and fall down before his foot stool, for he is holy

6 Moses ~ 508

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.

The xix  
DAY

7 He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own inventions.

9 O Magnifie the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

l. 1. In "vnpatient", the "v" written upon an erasure.

l. 10. In "magnify", the "y" altered from "ie".

l. 13. The 512th page of the MS. Book commences with "6 Moses":—it has no numbering.

## The Psalms.

### Jubilate Deo. Psal. c.

O Be joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure ; that the Lord he is God, it is he that hath made us, and not we ourselves : we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his name.

4 For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

### Misericordiam & judicium. Psal. c.j.

My song shall be of mercy and judgement : vnto thee, O Lord, will I sing.

2 O let me have understanding : in the way of godliness.

3 When wilt thou come unto me : I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand ; I hate the sins of unfaithfulness : there shall no such cleave unto me.

5 A froward heart shall depart from me : I will not know a wicked person.

6 Whoso privily slandereth his neighbour : him will I destroy.

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1. 2. After "joyful", a second "I" seemingly erased.  
(860)

## The Psalms.

7 Whoso hath also a proud look and high stomach : I will not suffer him.

8 Mine

8 Mine eyes look upon such as are faithfull in the Land : that they may dwell with me.

The xx  
DAY.

9 Who so leadeth a godly life : he shall be my servant.

10 There shall no deceitfull person dwell in my house : he that telleth lies, shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.

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Domine, exaudi. Psal. cij.

Hear my prayer, O Lord : and let my crying come unto thee.

Morning  
Prayer.

2 Hide not thy face from me in the time of my trouble : incline thine eares unto me when I call ; O hear me, and that right soon.

3 For my dayes are consumed away like smoke : and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5 For the voice of my groaning : my bones will scarce cleave to my flesh.

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1. 4. The 513th page of the MS. Book commences with "8 Mine".



## The Psalms.

6 I am become like a pelican in the wilderness : and ~~like~~ an owl that is in the desert.

7 I have watched, and am even as it were a sparrow : that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long : and they, that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread : and mingled my drink with weeping ;

10 And that because of thine indignation and wrath : for thou hast taken me up, and cast me down.

11 My dayes are gone like a shadow : and I am withered like grass.

12 But thou, O Lord, shalt endure for ever : and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion : for it is time that thou have mercy vpon her, yea, the time is come.

14 And

510

The xx  
DAY.

14 And why? thy servants think upon her stones : and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord : and all the Kings of the earth thy Majesty ;

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1. 2. In "like", the "k" written upon an erasure.

1. 22. The 514th page of the MS. Book commences with "14 And":—it has no numbering.

(862)

## The Psalms.

16 When the Lord shall build up Sion : and when his glory shall appear ;

17 When he turneth him unto the prayer of the poore destitute : and despiseth not their desire.

18 This shall be written for those that come  
after : and the people <sup>which</sup> ~~that~~ shall be born shall praise the Lord.

19 For he hath looked down from his Sanctuary : out of the heaven did the Lord behold the earth,

20 That he might hear the mournings of such as are in captivity : and deliver the children appointed unto death ;

21 That they may declare the name of the Lord in Sion : and his worship at Jerusalem ;

22 When the people are gathered together : and the kingdomes also to serve the Lord.

23 He brought down my strength in my journey : and shortned my dayes.

24 But I said, O my God, take me not away in the midst of mine age : as for thy years they endure throughout all generations.

25 Thou, Lord, in the begining hast laid the foundation of the earth : and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment,

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l. 28. The word "all" written in the right hand side margin of the left hand page : the word "they" being the last word in the preceding line.

## The Psalms.

27 And as a vesture shalt thou change them,  
and they shall be changed : but thou art the  
same, and thy years shall not fail.

28 The children of thy servants shall con-  
tinue : and their seed shall stand fast in thy  
sight.

Benedic,, anima mea. Psal. ciiij

Praise the Lord, O my soul : and all that is  
within me praise his holy Name.

2 Praise the Lord, O my soul : and forget  
not all his benefits ;

3 who

The xx.  
DAY.

3 Who forgiveth all thy sin : and healeth all  
thine infirmities ;

4 Who saveth thy life from destruction : and  
crowneth thee with mercy and loving kind-  
ness ;

5 Who satisfieth thy mouth with good  
things : making thee young and lusty as an  
eagle.

6 The Lord executeth righteousness and  
judgment : for all them that are oppressed  
with wrong.

7 He shewed his wayes unto Moses : his  
works unto the children of Israel.

8 The Lord is full of compassion and mercy .  
long suffering and of great goodness.

## The Psalms.

9 He will not alway be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west : so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children : even so is the Lord mercifull unto them that fear him.

14 For he knoweth whereof we are made : he remembreth that we are but dust.

15 The dayes of man are but as grass : for he ~ flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the mercifull goodness of the Lord endureth for ever and ever upon them that fear him : and his ~ righteousness upon childrens children ;

18 Even upon such as keep his covenant : and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

20 O praise the Lord, ye Angels of his, ye that excell in strength : ye that fulfill his commandment, and hearken unto the voice of his words.

## The Psalms.

21 O praise the Lord, all ye his hosts : ye  
servants of his that do his pleasure

22 O 312

The xx.  
DAY.

22 O speak good of the Lord, all ye works  
of his, in all places of his dominion : praise  
thou the Lord, O my soul.

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Benedic, anima mea. Psal. civ.

Evening  
Prayer.

Praise the Lord, O my soul : O Lord my  
God, thou art become exceeding glorious, thou  
art clothed with majesty and honour.

2 Thou deckest thyself with light as it were  
with a garment : and spreadest out the heavens  
like a curtain.

3 Who layeth the beams of his chambers in  
the waters : and maketh the clouds his chariot,  
and walketh upon the wings of the wind.

4 He maketh his Angels spirits : and his  
ministers a flaming fire.

5 He laid the foundations of the earth : that  
it never should move at any time.

6 Thou coveredst it with the deep like as  
with a garment : the waters stand in the hills.

7 At thy rebuke they flee : at the voice of  
thy ~ thunder they are afraid.

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1 4. The 516th page of the MS. Book commences with "22 O":—it has no num-  
bering.  
(866)



## The Psalms.

8 They go up as high as the hills, and down to the valleys beneath : even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they ~ shall not pass : neither turn again to cover the earth.

10 He sendeth the springs into the rivers : which run among the hills.

11 All beasts of the field drink thereof : and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the Cattel : and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to

make

make him a chearful countenance, and bread to ~ strengthen mans heart.

The xx.  
DAY.

16 The trees of the Lord also are full of sap : even the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests : and the firre trees are a dwelling for the stork.

## The Psalms.

18 The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons : and the sun knoweth his going down.

20 Thou makest darkness that it may be night : wherein all the beasts of the forest do move.

21 The lions roaring after their prey : do seek their meat from God.

22 The sun ariseth, and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and his labour : until the evening.

24 O Lord, how manifold are thy works : in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also : wherein are things creeping innumerable, both small & great beasts.

26 There go the ships, and there is that Leviathan : whom thou hast made to take his pastime therein.

27 These wait all upon thee : that thou mayest give them meat in due season.

28 When thou givest it them, they gather it : and when thou openest thy hand, they are filled with good.

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*U. Pr.*

ll. 13, 14. and to his labour.

(868)

*Q. Pr.*

ll. 13, 14. and to his labour.

## The Psalms.

29 When thou hidest thy face, they are troubled : when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath go forth, they shall be made : and thou shalt renew the face of the earth.

31 The glorious majesty of the Lord shall endure for ever : the Lord shall rejoyce in his works.

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoak.

33 I will sing unto the Lord as long as I live : I will praise my God while I have my being.

34. And **514**

34 And so shall my words please him : my joy shall be in the Lord.

The xxi.  
DAY.

35 As for sinners they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the Lord, O my soul, praise the Lord.

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### Confitemini Domino. Psal. cv.

O give thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

Morning  
Prayer.

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l. 17. The 518th page of the MS. Book commences with "34 And":—it has no numbering.

## The Psalms.

2 O let your songs be of him, and praise him : and let your talking be of all his wondrous works.

3 Rejoyce in his holy Name : let the heart of them rejoyce that seek the Lord.

4 Seek the Lord and his strength : seek his face evermore.

5 Remember the marvellous works that he hath done : his wonders and the judgements of his mouth ;

6 O ye seed of Abraham his servant : ye children of Jacob his chosen.

7 He is the Lord our God : his judgements are in all the world.

8 He hath been alway mindful of his covenant and promise : that he made to a thousand generations ;

9 Even the covenant that he made with Abraham : and the oath that he sware unto Isaac ;

10 And appointed the same unto Jacob for a Law : and to Israel for an everlasting testament.

<sup>c</sup>  
11 Saying, unto thee will I give the land of Canaan : the lot of your inheritance.

12 When there were yet but a few of them : and they strangers in the land ;

13 What time as they went from one nation to another : from one Kingdom to another people ;

## The Psalms.

14 He suffered no man to do them wrong :  
but reprov'd even kings for their sakes.

15 Touch

15 Touch not mine Anointed : and do my  
prophets no harme.

The xxj.  
DAY.

16 Moreover he called for a dearth upon the  
land : and destroyed all the provision of bread.

17 But he had sent a man before them : even  
Joseph, who was sold to be a bond-servant ;

18 Whose feet they hurt in the stocks : the  
iron entered into his soul ;

19 Vntil the time came that his cause was  
known : the word of the Lord tried him.

20 The King sent, and delivered him : the  
prince of the people let him go free.

21 He made him lord also of his house : and  
ruler of all his substance ;

22 That he might inform his princes after  
his will : and teach his senators wisdom.

23 Israel also came into Egypt : and Jacob  
was a stranger in the land of Ham.

24 And he increased his people exceedingly :  
and made them stronger then their enemies ;

25 Whose heart turned so, that they hated  
his people : and dealt untruly with his ser-  
vants.

26 Then sent he Moses his servant : and  
Aaron whom he had chosen.



## The Psalms.

27 And these shewed his tokens among them :  
and wonders in the land of Ham.

28 He sent darkness, and it was dark : and  
they were not obedient unto his word.

29 He turned their waters into bloud : and  
slew their fish.

30 Their land brought forth frogs : yea, even  
in their kings chambers.

31 He spake the word, and there came all  
manner of flies : and lice in all their quarters.

32 He gave them hailstones for rain : and  
flames of fire in their land.

33 He smote their vines also and fig-trees,  
and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers  
came, and caterpillers innumerable : and did eat  
up all the

grasse 516

The xxj.  
DAY.

grass in their land, and devoured the fruit of  
their ground.

35 He smote all the first-born in their land :  
even the chief of all their strength.

36 He brought them forth also with silver  
and gold : there was not one feeble person  
among their tribes.

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l. 11. In "hailstones", the "ha" written by the original hand upon an erasure.

l. 11. In "rain", the "in" written by the original hand upon an erasure.

l. 19. The 520th page of the MS. Book commences with the word "grass":—it has no  
numbering.

## The Psalms.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

39 At their desire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters ~ flowed out ; so that rivers ran in <sup>the</sup> dry places.

41 For why ? he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness ;

43 And gave them the Lands of the heathen : and they took the labours of the people in possession ;

44 That they might keep his statutes : and observe his laws.

---

### Confitemini Domino. Psal. cvj.

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can expresse the noble acts of the Lord : or shew forth all his praise ?

3 Blessed are they that alway keep judgement : and do righteousness.

4 Remember me, O Lord, according to the ~ favour that thou bearest unto thy people : O visit me with thy salvation.

Evening  
Prayer.

## The Psalms.

5 That I may see the felicity of thy chosen :  
and rejoyce in the gladness of thy people, and  
give thanks with thine inheritance.

6 We have sinned with our fathers : we have  
done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in  
Egypt,

neither

The xxj.  
DAY.

neither kept they thy great goodness in remem-  
brance : but were disobedient at the sea, even at  
the red sea.

8 Nevertheless he helped them for his Names  
sake : that he might make his power to be  
known.

9 He rebuked the red sea also, and it was  
dried up : so he led them through the deep, as  
through a wilderness.

10 And he sayed them from the adversaries  
hand : and delivered them from the hand of the  
enemy.

11 As for those that troubled them, the  
waters overwhelmed them : there was not one of  
them left.

12 Then believed they his words : and sang  
praise unto him.

13 But within a while they forgot his works :  
and would not abide his counsel■.

## The Psalms.

14 But lust came upon them in the wilderness : and they tempted God in the desert.

15 And he gave them their desire : and sent ~ leanness withall into their soul.

16 They angred Moses also in the tents : and Aaron the saint of the Lord.

<sup>c</sup>  
17 So tae earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped the molten image.

20 Thus they turned their glory : into the similitude of a calf that eateth hay.

<sup>c</sup>  
21 And they forgot God their Saviour : who had done so great things in Egypt ;

22 Wondrous works in the land of Ham : and fearful things by the red sea.

<sup>c</sup>  
23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorne of that pleasant land : and gave no credence unto his word.

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1. 16. After "wrathful", an erasure, and the first "i" of "indignation" written upon part of it.

## The Psalms.

25 But murmured in their tents : and heard not vnto the voice of the Lord.

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26 Then

The xxj  
DAY.

26 Then lift he up his hand against them to overthrow them in the wilderness ;

27 To cast out their seed among the nations : and to scatter them in the lands.

28 They joyned themselves unto Baal-peor : and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among **them**.

30 Then stood up Phinees and prayed : and so the plague ceased.

31 And that was counted unto him for righteousness : among all posterities for evermore.

32 They angered him also at the waters of strife : so that he punished Moses for their sakes ;

33 Because they provoked his spirit : so that he spake unadvisedly with his lips.

34 Neither destroyed they **the** the heathen : as the Lord commanded them ;

35 But were mingled among the heathen : and learned their works.

---

1. 4. The 522nd page of the MS. Book commences with "26 Then":—it has no numbering.

1. 23. "the **the** the", sic orig.

1. 24. The mark over the "m", in "comanded", is modern.



## The Psalms.

36 Insomuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils,

37 And shed innocent blood, even the blood  
of  
of their sons and their daughters : whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own works : and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people : insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen : and they, that hated them, were Lords over them.

41 Their enemies oppressed them : and had them in subjection.

42 Many a time did he deliver them : but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Never-

43 Nevertheless when he saw their adversity :  
he heard their complaint.

The xxij  
DAY.

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1. 2. In "idols", the "s" written upon an erasure.

1. 25. The 523rd page of the MS. Book commences with "43 Nevertheless".

## The Psalms.

44 He thought upon his covenant, and pitied them, according to the multitude of his mercies : yea, he made all those that led them away captive, to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen : that we may give thanks unto thy holy Name, and make our boast of thy ~ praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end : and let all the people say, Amen.

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### Confitemini Domino. Psal. cvij.

Morning  
Prayer.

<sup>c</sup>  
O Give thanks unto the Lord, for he is gracious : and his mercy endureth forever.

2 Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy ;

3 And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

4 They went astray in the wilderness out of the way : and found no city to dwell in ;

5 Hungry and thirsty : their soul fainted in them.

<sup>c</sup>  
6 So they cried unto the Lord in their trouble : and he delivered them from their distress.

## The Psalms.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doth for the children of men ;

c

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness ;

c

10 Such as sit in darkness and in the shadow of death : being fast bound in misery and iron.

11 Because

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11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest ;

The xxij  
DAY.

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

c

13 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

c

14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the

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l. 11. The 524th page of the MS. Book commences with "11 Because":—it has no numbering.

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## The Psalms.

Lord for his goodness : and declare the wonders  
that he doth for the children of men !

c

16 For he hath broken the gates of brass :  
and smitten the bars of iron in sunder.

c

17 Foolish men are plagued for their offence :  
and because of their wickedness.

18 Their soul abhorred all manner of meat :  
and they were even hard at deaths door.

c

19 So when they cried unto the Lord in their  
trouble : he delivered them out of their distress.

20 He sent his word, and healed them : and  
they were saved from their destruction.

21 O that men would therefore praise the  
Lord for his goodness : and declare the wonders  
that he doth for the children of men !

22 That they would offer unto him the sacri-  
fice of thanksgiving : and tell out his works  
with gladness.

23 They that go down to the sea in ships :  
and occupie the business in great waters,

24 These men see the works of the Lord :  
and his wonders in the deep.

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l. 4. After " of " an erasure.

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*U. Pr.*

l. 2. doeth.  
l. 15. doeth.  
l. 20. their business.  
(880)

*Q. Pr.*

l. 2. doeth.  
l. 15. doeth.  
l. 20. their business.

## The Psalms.

<sup>c</sup>

25 For at his word the stormy wind ariseth :  
which lifteth up the waves thereof.

26 They are carried up to the heaven, and  
down again to the deep : their soul melteth  
away because of the trouble.

27 They reel to and fro, and stagger like a  
drunken man : and are at their wits end.

<sup>c</sup>

28 So

<sup>c</sup>

28 So when they cry unto the Lord in their  
trouble : he delivereth them out of their distress.

The xxij  
DAY.

<sup>c</sup>

29 for he maketh the storm to cease : so that  
the waves thereof are still.

30 Then are they glad, because they are at  
rest : and so he bringeth them <sup>unto</sup> ~~to~~ the haven  
where they would be.

31 O that men would therefore praise the  
Lord for his goodness : and declare the wonders  
that he doth for the children of men !

32 That they would exalt him also in the  
congregation of the people : and praise him in  
the seat of the elders !

33 Who turneth the flouds into a wilderness :  
and drieth up the water-springs.

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l. 9. The 525th page of the MS. Book commences with “28 So”<sup>c</sup>.

l. 18. doeth. *U. Pr.*

l. 18. doeth. *Q. Pr.*

(881)



## The Psalms.

34 A fruitful land maketh he barren : for the wickedness of them that dwell therein.

35 Again he maketh the wilderness a standing water : and water-springs of a dry ground.

36 And there he setteth the hungry : that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards : to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly : and suffereth not their cattel to decrease.

39 And again, when they are minished and brought low : through oppression, through any plague or trouble ;

40 Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness ;

41 Yet helpeth he the poore out of misery : and maketh him households like a flock of sheep.

42 The righteous will consider this and rejoyce : and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things : and they shall understand the loving kindness of the Lord.

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Paratum,

522

## The Psalms.

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Paratum cor meum. Psal. cviiij.

O God, my heart is ready, my heart is ready :  
I will sing and give praise with the best member  
that I have.

The xxij.  
DAY.

Evening  
Prayer.

2 Awake, thou lute and harp : I my self will  
awake right early.

3 I will give thanks unto thee, O Lord,  
among the people : I will sing praises unto thee  
among the nations.

c

4 For thy mercy is greater then the heavens :  
and thy truth reacheth unto the clouds.

c

5 Set up thy self, O God, above the heavens :  
and thy glory above all the earth.

6 That thy beloved may be delivered : let thy  
right hand save them, and hear thou me.

7 God hath spoken in his holiness : I will re-  
joyce therefore and divide Sichem and mete out  
the valley of Succoth.

8 Gilead is mine and Manasses is mine :  
Ephraim also is the strength of my head.

9 Juda is my law-giver, Moab is my wash-  
pot : over Edom will I cast out my shoe ; upon  
Philistia will I triumph.

10 Who will lead me into the strong city :  
and who will bring me into Edom ?

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1. 1. The 526th page of the MS. Book commences with the word "Paratum";—it has  
no numbering.

1. 19. In the second "is", the "s" rewritten,

## The Psalms

11 Hast thou not forsaken us, O God : and wilt not thou, O God, go forth with our hosts ?

12 O help us against the enemy : for vain is the help of man.

13 Through God we shall do great acts : and it is he that shall tread down our enemies.

### Deus laudum. Psal. cix.

Hold not thy tongue, O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause. }

<sup>c</sup>  
3 For

  
The xxij.  
DAY.  


<sup>c</sup>  
3 For the love that I had unto them, lo, they take now my contrary part : but I give myself unto prayer.

4 Thus have they rewarded me evil for good : and hatred for my good will.

<sup>c</sup>  
5 Set thou an ungodly man to be ruler over him : and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned : and let his prayer be turned into sin.

## The Psalms.

7 Let his days be few : and let another take his office.

8 Let his children be fatherless : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath : and let the stranger spoil his labour.

11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed : and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord : and let not the sin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth ;

15 And that, because his mind was not to do good : but persecuted the poore helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He cloathed himself with cursing, like as with a raiment : and it shall come into his bowels like water, and like oil into his bones.

## The Psalms.

18 Let it be unto him as the cloak that he hath upon him : and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto  
evil  
mine enemies : and to those that speak <sup>^</sup> against  
my soul,

20 But

521

The xxiiij  
DAY.

20 But deal thou with me, O Lord God,  
according unto thy Name : for sweet is thy  
mercy.

21 O deliver me, for I am helpless and poor :  
and my heart is wounded within me.

22 I go hence like the shadow that de-  
parteth : and am driven away as the grasshopper.

23 My knees are weak through fasting : my  
flesh is dried up for want of fatness.

24 I became also a reproach unto them : they  
that looked upon me, shaked their heads.

25 Help me, O Lord my God : O save me  
according to thy mercy.

26 And they shall know, how that this is thy  
**Lord,**  
hand : and that thou, <sup>^</sup> hast done it.

27 Though they curse, yet bless thou : and  
let them be confounded that rise up against me ;  
but let thy servant rejoyce.

---

l. 8. The 528th page of the MS. Book commences with "20 But";—it has no num-  
bering.  
(886)



## The Psalms.

28 Let mine adversaries be cloathed with shame : and let them cover themselves with their own confusion as with a cloak.

29 As for me, I will give great thanks unto the Lord with my mouth : and praise him among the multitude.

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

---

### Dixit Dominus. Psal. cx.

The Lord said unto my Lord : <sup>c</sup> Sit thou on my right hand, until I make thine enemies thy footstool.

Morning  
Prayer.

2 The Lord shall send the rod of thy power out of Sion : be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship : the dew of thy birth is of the womb of the morning.

4 The

4 The Lord sware, and will not repent : Thou art a Priest forever after the order of Melchisedech.

The xxij  
DAY.

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1. 22. The 529th page of the MS. Book commences with "4 The".

1. 23. "forever", sic orig.

## The Psalms.

5. The Lord upon thy right hand : shall wound even kings in the day of his wrath.

6 He shall judge among the heathen ; he shall fill the places with the dead bodies : and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way : therefore shall he lift up his head.

### Confitebor tibi. Psal. cxj.

I will give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

2 The works of the Lord are great : sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour : and his righteousness endureth forever.

4 The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

5 He hath given meat unto them that fear him : he shall ever be mindfull of his covenant.

6 He hath shewed his people the power of his ~ works : that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement : all his commandments are true.

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto his people : he

## The Psalms

hath commanded his covenant for ever ; holy and reverend is his name.

10 The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter ; the praise of it endureth for ever.

### Beatus vir. Psal. cxij.

Blessed is the man that feareth the Lord : he hath great delight in his commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches

526

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

The xxiiij  
DAY.

4 Unto the godly there ariseth up light in<sup>the</sup> darkness : he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth : and will guide his words with discretion.

6 For he shall never be moved : and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

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1. 3. The mark over the first "n" in "beginning", is modern.

1. 13. The 530th page of the MS. Book commences with "3 Riches":—it has no numbering.

## The Psalms

8 His heart is ■stablished, and will not shrink :  
until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to  
the poor : and his righteousness remaineth for  
ever ; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall  
grieve him : he shall gnash with his teeth and  
consume away ; the desire of the ungodly shall  
perish.

### Laudate, pueri. Psal. cxij.

Praise the Lord, ye servants : O praise the Name  
of the Lord.

2 Blessed be the name of the Lord : from  
this time forth for evermore.

3 The Lords Name is praised : from the  
rising up of the sun, unto the going down of  
the same.

4 The Lord ■ is high above all heathen : and  
his glory above the heavens.

5 Who is like unto the Lord our God that  
hath his dwelling so high : and yet humbleth  
himself to behold the things that are in heaven  
and earth ?

6 He taketh up the simple out of the dust :  
and lifteth the poor out of the mire.

---

l. 1. In " ■stablished," the obliteration appears to be of an "c".

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## The Psalms

7 That he may set him with the princes :  
even with the princes of his people.

8 He maketh the barren woman to keep  
house : and to be a joyful mother of Children.

---

In

In exitu Israel. Psal. cxiv.

When Israel came out of Egypt : and the house  
of Jacob from among the strange people,

2 Judah was his sanctuary : and Israel his  
dominion.

that

3 The sea ~~saw it~~<sup>^</sup> and fled : Jordan was driven  
back.

4 The mountains skipped like rams : and the  
little hills like young sheep.

5 What aileth thee, O thou sea, that thou  
fleddest : and thou Jordan that thou wast  
driven back ?

6 Ye mountains that ye skipped like rams :  
and ye little hills like young sheep ?

7 Tremble thou earth at the presence of the  
~ Lord : at the presence of the God of Jacob.

8 Who turned the hard rock into a standing  
water : and the flint-stone into a springing well.

Non nobis, Domine. Psal: cxv.

Not unto us, O Lord, not unto us, but unto thy

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1. 6. The 531st page of the MS. Book commences with the word "In".

1. 25. After "Lord," a comma written upon another comma.

The xxij  
DAY.

Evening  
Prayer.



## The Psalms.

Name give the praise . for thy loving mercy,  
and for thy truth's sake.

2 Wherefore shall the heathen say : where is  
now their God ?

3 As for our God, he is in heaven : he hath  
done whatsoever pleased him.

4 Their idols are silver and gold : even the  
work of mens hands.

5 They have mouths and speak not : eyes  
have they and see not.

6 They have eares and hear not : noses have  
they and smell not.

7 They have hands and handle not, feet have  
they and walk not : neither speak they through  
their throat.

8 They that make them are like unto them :  
and so are all such as put their trust in them.

9 But

52

The xxiv.  
DAY.

9 But thou house of Israel, trust thou in the  
Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the  
Lord : he is their helper and defender.

11 Ye that feare the Lord, put your trust in  
the Lord : he is their helper and defender.

12 The Lord hath been mindfull of us, and  
he shall bless us : even he shall bless the house  
of Israel, he shall bless the house of Aaron.

1. 5. After " heaven", the colon seemingly retouched.

1. 19. The 532nd page of the MS. Book commences with " 9 But":—it has no num-  
bering.

(892)

## The Psalms.

13 He shall bless them that fear the Lord :  
both small and great.

14 The Lord shall increase you more and  
more : you and your children.

15 Ye are the blessed of the Lord : who made  
heaven and earth.

16 All the whole heavens are the Lords : the  
earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither  
all they that go down into silence.

18 But we will praise the Lord : from this  
time forth for evermore. Praise the Lord.

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### Dilexi, quoniam. Psal. cxvj.

I am well-pleased : that the Lord hath heard  
the voice of my prayer.

Morning  
Prayer.

2 That he hath enclined his eare unto me :  
therefore will I call upon him as long as I live.

3 The snares of death compassed me round  
about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I  
will call upon the Name of the Lord : O Lord,  
I beseech thee, deliver my soul.

5 Gracious is the Lord and righteous : yea,  
our God is merciful .

---

1. 18. In "compassed", the "m" retouched with darker ink.

1. 24. After "merciful", an erasure.

## The Psalms.

6 The Lord preserveth the simple : I was in misery, and he helped me

7 Turn

The xxiv.  
DAY.

7 Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8. And why? thou hast delivered my soul from death : mine eyes from teares, and my feet from falling.

9 I will walk before the Lord : in the land of the living.

10 I believed, and therefore will I speak, but I was sore troubled : I said in my haste, All men are liars.

11 What reward shall I give unto the Lord : for all the benefits that he hath done unto me?

12 I will receive the cup of salvation : and call upon the name of the Lord.

13 I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine handmaid, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving : and will call upon the name of the Lord.

16 I will pay my vows unto the Lord, in the

## The Psalms.

sight of all his people : in the courts of the  
Lords house, even in the midst of thee, O Jeru-  
salem. Praise the Lord.

### Laudate Dominum. Psal. cxvij.

O praise the Lord, all ye heathen : praise him,  
all ye nations.

c

2 For his merciful kindness is ever more and  
more towards us : and the truth of the Lord  
endureth for ever. Praise the Lord.

### Confitemini Domino. Psal. cxviiij.

O Give thanks unto the Lord, for he is gra-  
cious : because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious :  
and that his mercy endureth for ever.

3 Let the house of Aaron now confess : that  
his mercy endureth for ever.

4 yea,

530

4 Yea, let them now, that fear the Lord,  
confess : that his mercy endureth for ever.

The xxiv.  
DAY.

5 I called upon the Lord in trouble : and the  
Lord heard me at large

6 The Lord is on my side : I will not fear  
what man doth unto me.

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1. 5. Whether the colon after "heathen" was written by the original hand is doubtful.  
1. 18. The 534th page of the MS. Book commences with "4 Yea":—it has no numbering.

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## The Psalms.

7 The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord : than to put any confidence in man.

9 It is better to trust in the Lord : than to put any confidence in princes.

10 All nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength and my song : and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the preeminence : the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live : and declare the works of the Lord.

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*U. Pr.*

l. 16. will I destroy them.  
(896)

*Q. Pr.*

l. 16. will I destroy them.



## The Psalms.

18 The Lord hath chastened and corrected me : but he hath not given me over unto death.

19 Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous shall enter into it.

21 I will thank thee, for thou hast heard me : and art become my salvation.

22 The

22 The same stone which the builders refused : is become the head-stone in the corner.

The xxiv.  
DAY.

23 This is the Lords doing : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : we will rejoyce and be glad in it.

25 Help me now, O Lord : O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

---

1. 11. The 535th page of the MS. Book commences with "22 The".  
1. 23. After "cords", the comma written upon another comma.

## The Psalms.

29 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

---

### Beati immaculati. Psal. cxix.

Evening  
Prayer.

Blessed are those that are undefiled in the way :  
and walk in the law of the Lord.

2 Blessed are they that keep his testimonies :  
and seek him with their whole heart.

c

3 For they who do no wickedness : walk in  
his ways.

4 Thou hast charged : that we shall diligently  
keep thy commandments.

5 O that my ways were made so direct :  
that I might keep thy statutes.

c

6 So shall I not be confounded : while I have  
respect unto all thy commandments.

7 I will thank thee with an unfeigned heart :  
when I shall have learned the judgements of thy  
righteousness.

8 I will keep thy ceremonies : O forsake me  
not utterly.

In

532

# The Psalms.

## In quo corriget ?

Wherewithall shall a young man cleanse his way : even by ruling himself after thy word.

The xxiv  
DAY.

2 With my whole heart have I sought thee :  
O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart :  
that I should not sin against thee.

4 Blessed art thou, O Lord : O teach me thy statutes.

5 With my lips have I been telling : of all the judgements of thy mouth.

6 I have had as great delight in the way of thy testimonies : as in all manner of riches.

7 I will talk of thy commandments : and have respect unto thy waies.

8 My delight shall be in thy statutes : and I will not forget thy word.

## Retribue servo tuo.

O Doe well unto thy servant : that I may live and keep thy word.

---

1. 1. The 536th page of the MS. Book commences with the words "In quo":—it has no numbering.

---

### *U. Pr.*

1. 2. The verses of this portion are numbered 10 to 16 continuously from the preceding portion.  
1. 20. The verses of this portion are numbered 18 to 24 continuously from the preceding portion,

### *Q. Pr.*

1. 2. The verses of this portion are numbered 10 to 16 continuously from the preceding portion.  
1. 20. The verses of this portion are numbered 18 to 24 continuously from the preceding portion.

## The Psalms.

2 Open thou mine eyes : that I may see the wondrous things of thy law.

3 I am a stranger upon earth : O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire : that it hath alway unto thy judgements.

5 Thou hast rebuked the proud : and cursed are they that do erre from thy commandments.

6 O turn from me shame and rebuke : for I have kept thy testimonies.

7 Princes also did sit and speak against me : but thy servant is occupied in thy statutes.

c

8 For thy testimonies are my delight : and my counsellors.

### Adhæsit pavimento

My soul cleaveth to the dust : O quicken thou me according to thy word.

2 I have knowledged my wayes, and thou heardest me : O teach me thy statutes.

3 Make

The xxv.  
DAY.

3 Make me to understand the way of thy commandments : and so shall I talk of thy wondrous works.

---

1. 21. The 537th page of the MS. Book commences with "3 Make".

---

*U. Pr.*

1. 16. The verses of this portion are numbered 26 to 32 continuously from the preceding portion.

1. 18. acknowledged.

(900)

*Q. Pr.*

1. 16. The verses of this portion are numbered 26 to 32 continuously from the preceding portion.

1. 18. acknowledged.

## The Psalms.

4 My soul melteth away for very heaviness :  
un-  
comfort thou me according to thy word.

5 Take from me the way of lying : and cause  
thou me to make much of thy law.

6 I have chosen the way of truth : and thy  
judgements have I laid before me.

7 I have stuck unto thy testimonies : O Lord,  
confound me not.

8 I will run the way of thy commandments :  
when thou hast set my heart at liberty.

---

### Legem pone.

Teach me, O Lord, the way of thy statutes :  
and I shall keep it unto the end.

Morning  
Prayer.

2 Give me understanding, and I shall keep  
thy law : yea, I shall keep it with my whole  
heart.

3 Make me to go in the path of thy com-  
mandments : for therein is my desire.

4 Incline my heart unto thy testimonies : and  
not to covetousness.

5 O turn away mine eyes, lest they behold  
vanity : and quicken thou me in thy way.

---

1. 10. After "heart ", an erasure.

#### *U. Pr.*

1. 12. The verses of this portion are num-  
bered 34 to 40 continuously from the  
preceding portion.

#### *Q. Pr.*

1. 12. The verses of this portion are num-  
bered 34 to 40 continuously from the  
preceding portion.



## The Psalms.

6 O stablish thy word in thy servant : that I may fear thee.

7 Take away the rebuke that I am afraid of : for thy judgements are good.

8 Behold, my delight is in thy commandments : O quicken me in thy righteousness.

Et veniat super me.

Let thy loving mercy come also unto me, O Lord : even thy salvation, according to thy word.

<sup>c</sup>  
2 So

534

*The xxv.  
DAY.*

<sup>c</sup>  
2 So shall I make answer unto my blasphemers : for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth : for my hope is in thy judgements.

4 So shall I alway keep thy law : yea, for ever and ever

5 And I will walk at liberty : for I seek thy commandments.

6 I will speak of thy testimonies also, even before kings : and will not be ashamed.

7 And my delight shall be in thy commandments : which I have loved.

---

1. 12. The 538th page of the MS. Book commences with "2 So"<sup>c</sup>:—it has no numbering.

---

*U. Pr.*

1. 8. The verses of this portion are numbered 42 to 48 continuously from the preceding portion.

(902)

*Q. Pr.*

1. 8. The verses of this portion are numbered 42 to 48 continuously from the preceding portion.

## The Psalms.

8 My hands also will I lift up unto thy commandments, which I have loved : and my study shall be in thy statutes.

### Memor esto servi tui.

O think upon thy servant, as concerning thy word : wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble : for thy word hath quickened me.

3 The proud have had me exceedingly in derision : yet have I not shrunk from thy law.

4 for I remembred thine everlasting judgments, O Lord : and received comfort.

5 I am horribly afraid : for the ungodly that forsake thy law.

6 Thy statutes have been my songs : in the house of my pilgrimage.

7 I have thought upon thy name, O Lord, in the night-season : and have kept thy law.

8 This I had : because I kept thy commandments.

### Portio mea, Domine.

Thou art my portion, O Lord : I have promised to keep thy law.

---

#### *U. Pr.*

l. 5. The verses of this portion are numbered 50 to 56 continuously from the preceding portion.

l. 23. The verses of this portion are numbered 58 to 64 continuously from the preceding portion.

#### *Q. Pr.*

l. 5. The verses of this portion are numbered 50 to 56 continuously from the preceding portion.

l. 22. " *Domin.* "

l. 23. The verses of this portion are numbered 58 to 64 continuously from the preceding portion.

## The Psalms.

2 I made my humble petition in thy presence with my whole heart : O be mercifull unto me according to thy word.

3 I

The xxv.  
DAY.

3 I called mine own wayes to remembrance : and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time : to keep thy commandments.

5 The congregations of the ungodly have robbed me : but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee : because of thy righteous judgements.

7 I am a companion of them that fear thee : and keep thy commandments.

8 The earth, O Lord, is full of thy mercy : O ~ teach me thy statutes.

### Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant : according unto thy word.

2 O learn me true understanding and knowledge : for I have believed thy commandments.

---

1. 5. The 539th page of the MS. Book commences with "3 I".

---

*U. Pr.*

1. 13. all them.

1. 18. The verses of this portion are numbered 66 to 72 continuously from the preceding portion.

(904)

*Q. Pr.*

1. 13. all them.

1. 18. The verses of this portion are numbered 66 to 72 continuously from the preceding portion.

## The Psalms.

3 Before I was troubled, I went wrong : but now have I kept thy word.

4 Thou art good and gracious : O teach me thy statutes.

5 The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn : but my delight hath been in thy law.

7 It is good for me that I have been in trouble : that I may learn thy statutes.

8 The law of thy mouth is dearer unto me : than thousands of gold and silver.

---

### Manus tuæ fecerunt me.

Thy hands have made me and fashioned me :  
O give me understanding, that I may learn thy commandments.

Evening  
Prayer.

2 They that fear thee will be glad when they see me : because I have put my trust in thy word.

3 I know, O Lord, that thy judgements are right :

and

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and that thou of very faithfulness hast caused me to be troubled.

The xxv  
DAY.

---

1. 23. The 540th page of the MS. Book commences with the words "and that":—it has no numbering.

*U. Pr.*

1. 15. The verses of this portion are numbered 74 to 80 continuously from the preceding portion.

*Q. Pr.*

1. 15. The verses of this portion are numbered 74 to 80 continuously from the preceding portion.

(905)

## The Psalms.

4 O let thy merciful kindness be my comfort :  
according to thy word unto thy servant.

5 O let thy loving mercies come unto me,  
that I may live : for thy Law is my delight.

6 Let the proud be confounded, for they go  
wickedly about to destroy me : but I will be  
occupied in thy commandments.

7 Let such as fear thee, and have known thy  
testimonies : be turned unto me.

8 O let my heart be sound in thy statutes :  
that I be not ashamed.

### Defecit anima mea.

My soul hath longed for thy salvation : and I  
have a good hope because of thy word.

2 Mine eyes long sore for thy word : saying,  
O when wilt thou comfort me ?

c  
3 For I am become like a bottle in the  
smoke : yet do I not forget thy statutes.

4 How many are the dayes of thy servant :  
when wilt thou be avenged of them that per-  
secute me ?

5 The proud have digged pits for me : which  
are not after thy law.

---

l. 4. "for thy Law is my delight." written on an erasure, and seemingly by a different hand.

l. 20. In "of", the "f" written upon another letter, seemingly an "n".

---

#### *U. Pr.*

l. 13. The verses of this portion are numbered 82 to 88 continuously from the preceding portion.

#### *Q. Pr.*

l. 13. The verses of this portion are numbered 82 to 88 continuously from the preceding portion.



## The Psalms.

6 All thy commandments are true : they persecute me falsely, O be thou my help.

7 They had almost made an end of me upon earth : but I forsook not thy commandments

8 O quicken me after thy loving kindness : and so shall I keep the testimonies of thy mouth.

### In æternum, Domine.

O Lord, thy word : endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance : for all things serve thee. .

4 If my delight had not been in thy law : I should have perished in my trouble.

5 I

5 I will never forget thy commandments : for with them thou hast quickened me.

The xxvj  
DAY.

6 I am thine, O save me : for I have sought thy commandments.

7 The ungodly laid wait for me, to destroy me : but I will consider thy testimonies.

---

1. 9. The comma after " Lord," written upon another comma.

1. 18. The 541st page of the MS. Book commences with "5 I".

---

#### *U. Pr.*

1. 9. The verses of this portion are numbered 90 to 96 continuously from the preceding portion.

#### *Q. Pr.*

1. 9. The verses of this portion are numbered 90 to 96 continuously from the preceding portion.

## The Psalms.

8 I see that all things come to an end : but thy commandment is exceeding broad.

### Quomodo dilexi !

Lord, what love have I unto thy law : all the day long is my study in it.

2 Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me.

3 I have more understanding than my teachers : for thy testimonies are my study.

4 I am wiser than the aged : because I keep thy commandments.

5 I have refrained my feet from every evil way : that I may keep thy word.

6 I have not shrunk from thy judgements : for thou teachest me.

7 O how sweet are thy words unto my throat : yea, sweeter than honey unto my mouth.

8 Through thy commandments I get understanding : therefore I hate all evil ways.

---

### Lucerna pedibus meis.

Morning  
Prayer.

Thy word is a lantern unto my feet : and a light unto my paths.

---

#### *U. Pr.*

1. 4. The verses of this portion are numbered 98 to 104 continuously from the preceding portion.

1. 23. The verses of this portion are numbered 106 to 112 continuously from the preceding portion.

(908)

#### *Q. Pr.*

1. 4. The verses of this portion are numbered 98 to 104 continuously from the preceding portion.

1. 23. The verses of this portion are numbered 106 to 112 continuously from the preceding portion.

## The Psalms.

2 I have sworn and am stedfastly purposed :  
to keep thy righteous judgements.

3 I am troubled above measure : quicken me,  
O Lord, according to thy word.

4 Let the free-will-offerings of my mouth  
please the, O Lord : and teach me thy judge-  
ments.

5 My

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5 My soul is alway in my hand : yet do I not  
forget thy law.

The xxvj  
DAY.

6 The ungodly have laid a snare for me : but  
yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine  
heritage for ever : and why ? they are the very  
joy of my heart.

8 I have applyed my heart to fulfill thy  
statutes alway : even unto the end.

Iniquos odio habui.

c

I hate them that imagine evil things : but thy  
law do I love.

2 Thou art my defence and shield : and my  
trust is in thy word.

l. 6. "the", sic orig.

l. 9. The 542nd page of the MS. Book commences with "5 My":—it has no num-  
bering.

*U. Pr.*

l. 19. The verses of this portion are num-  
bered 114 to 120 continuously from  
the preceding portion.

*Q. Pr.*

l. 19. The verses of this portion are num-  
bered 114 to 120 continuously from  
the preceding portion.

## The Psalms.

3 Away from me, ye wicked ! I will keep the commandments of God.

4 O stablish me according to thy word, that I may live : and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe : yea, my delight shall be ever in thy statutes.

6 Thou hast trodden down all them that depart from thy statutes : for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross : therefore I love thy testimonies.

8 My flesh trembleth for fear of thee : and I am afraid of thy judgements.

### Feci iudicium.

<sup>c</sup>  
I deale with the thing that is lawful and right :  
O give me not over unto mine oppressours.

2 Make thou thy servant to delight in that which is good : that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health : and for the word of thy righteousness.

4 O deal with thy servant according to thy loving mercy : and teach me thy statutes.

---

1. 18. In "mine", a "y" altered into the "i".

---

*U. Pr.*

1. 17. The verses of this portion are numbered 122 to 128 continuously from the preceding portion.

---

*Q. Pr.*

1. 17. The verses of this portion are numbered 122 to 128 continuously from the preceding portion.

## The Psalms.

5 I am thy servant, O grant me understanding : that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand : for they have destroyed thy law.

<sup>c</sup>  
7 for

<sup>c</sup>  
7 For I love thy commandements : above gold and precious stone.

The xxvj.  
DAY.

8 Therefore hold I strait all thy commandments : and all false wayes I utterly abhor.

### Mirabilia.

Thy testimonies are wonderfull : therefore doth my soul keep them.

2 When thy word goeth forth : it giveth light and understanding to the simple.

3. I opened my mouth, and drew in my breath : for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy name.

5 Order my steps in thy word : and so shall no wickedness have dominion over me.

---

1. 6. The 543rd page of the MS. Book commences with "7 For".

---

*U. Pr.*

1. 11. The verses of this portion are numbered 130 to 136 continuously from the preceding portion.

1. 14. unto.

*Q. Pr.*

1. 11. The verses of this portion are numbered 130 to 136 continuously from the preceding portion.

1. 14. unto.



## The Psalms.

6 O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

7 Shew the light of thy countenance upon thy servant : and teach me thy statutes.

8 Mine eyes gush out with water : because men keep not thy law.

### Justus es, Domine.

Righteous art thou, O Lord : and true is thy judgement.

2 The testimonies that thou hast commanded : are exceeding righteous and true.

3 My zeale hath consumed me : because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost : and thy servant loveth it.

5 I am small, and of no reputation : yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness : and thy law is the truth.

7 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

8 The righteousness of thy testimonies is

---

#### *U. Pr.*

l. 9. The verses of this portion are numbered 138 to 144 continuously from the preceding portion.

l. 13. hath even consumed me.

(912)

#### *Q. Pr.*

l. 9. The verses of this portion are numbered 138 to 144 continuously from the preceding portion.

l. 13. hath even consumed me.

## The Psalms.

everlasting : O grant me understanding, and I shall live.

---

Clamavi

540

Clamavi in toto corde meo.

The xxvj.  
DAY.

I call with my whole heart : hear me, O Lord,  
I will keep thy statutes.

Evening  
Prayer.

2 Yea, even unto thee do I call : help me,  
and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee :  
for in thy word is my trust.

4 Mine eyes prevent the night-watches : that  
I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy  
loving-kindness : quicken me according as thou  
art wont.

6 They draw nigh that of malice persecute  
me : and are farre from thy Law.

7 Be thou nigh at hand, O Lord : for all thy  
commandments are true.

8 As concerning thy testimonies, I have  
known long since : that thou hast grounded  
them for ever.

---

l. 4. The 544th page of the MS. Book commences with the word "Clamavi":—it has no numbering.

*U. Pr.*

l. 5. The verses of this portion are numbered 146 to 152 continuously from the preceding portion.

*Q. Pr.*

l. 5. The verses of this portion are numbered 146 to 152 continuously from the preceding portion.

# The Psalms.

## Vide humilitatem.

O Consider mine adversity, and deliver me :  
for I do not forget thy law.

2 Avenge thou my cause, and deliver me :  
quicken me according to thy word.

3 Health is farre from the ungodly : for they  
regard not thy statutes.

4 Great is thy mercy, O Lord : quicken me  
as thou art wont.

5 Many there are that trouble me, and per-  
secute me : yet do I not swerve from thy testi-  
monies.

6 It grieveth me when I see the transgressors :  
because they keep not thy law.

7 Consider, O Lord, how I love thy com-  
mandements : O quicken me according to thy  
loving kindness.

8 Thy word is true from everlasting : all the  
judgements of thy righteousness endure for ever-  
more.

## Principes

## Principes persecuti sunt.

The xxvj  
DAY.

Princes have persecuted me without a cause :  
but my heart standeth in awe of thy word.

---

1. 22. The 545th page of the MS. Book commences with the word "Principes".

---

### *U. Pr.*

1. 2. The verses of this portion are num-  
bered 154 to 160 continuously from  
the preceding portion.

1. 23. The verses of this portion are num-  
bered 162 to 168 continuously from  
the preceding portion.

(914)

### *Q. Pr.*

1. 2. The verses of this portion are num-  
bered 154 to 160 continuously from  
the preceding portion.

1. 23. The verses of this portion are num-  
bered 162 to 168 continuously from  
the preceding portion.

## The Psalms.

2 I am as glad of thy word : as one that findeth great spoiles.

3 As for lies, I hate and abhor them : but thy law do I love.

4 Seaven times a day do I praise thee : because of thy righteous judgements.

5 Great is the peace that they have who love thy law : and they are not offended at it.

6 Lord, I have looked for thy saving health : and done after thy commandments.

7 My soul hath kept thy testimonies : and ~ loved them exceedingly.

8 I have kept thy commandments and testimonies : for all my wayes are before thee.

### Appropinquet deprecatio.

Let my complaint come before thee, O Lord : give me understanding according to thy word.

2 Let my supplication come before thee : deliver me according to thy word.

3 My lips shall speak of thy praise : when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

---

ll. 11, 12. "and ~ loved them exceedingly." written on an erasure.

---

#### *U. Pr.*

l. 16. The verses of this portion are numbered 170 to 176 continuously from the preceding portion.

#### *Q. Pr.*

l. 16. The verses of this portion are numbered 170 to 176 continuously from the preceding portion.

## The Psalms

5 Let thine hand help me : for I have chosen thy commandments.

6 I have longed for thy saving health, O Lord : and in thy law is my delight.

7 O let my soul live and it shall praise thee : and thy judgements shall help me.

8 I have gone astray like a sheep that is lost : O seek thy servant, for I do not forget thy commandments.

---

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Ad

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### Ad Dominum. Psal. cxx.

The xxvij  
DAY

When I was in trouble, I called upon the Lord : and he heard me.

Morning  
Prayer.

2 Deliver my soul, O Lord, from lying lips : and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue ! even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar.

5 My soul hath long dwelt among them : that are enemies unto peace.

---

l. 11. The 546th page of the MS. Book commences with the word "Ad":—it has no numbering.

l. 14. In "Deliver", the "D" written on an erasure.

l. 14. The lower dot of the colon retouched.

l. 22. The lower dot of the colon retouched.



## The Psalms.

6 I labour for peace, but when I speak unto them thereof : they make them ready to battel.

### Levavi oculos. Psal. cxxj.

I will lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from the Lord ; who hath made heaven and earth.

3 He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel : shall neither slumber nor sleep.

5 The Lord himself is thy keeper : the Lord is thy defence upon thy right hand ;

6 So that the sun shall not burn thee by day : neither the moon by night.

7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in : from this time forth for evermore.

Lætatus.

### Lætatus sum. Psal. cxxij.

I was glad when they said unto me : We will go into the house of the Lord.

The xxvij.  
DAY.

## The Psalms.

2 Our feet shall stand in thy gates : O Jerusalem.

3 Jerusalem is built as a city : that is at unity in it self.

C

4 For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the ~ Name of the Lord.

5 For there is the seat of Judgement : even the seat of the house of David.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

C

8 For my brethren and companions sakes : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God : I will seek to do thee good.

Ad te levavi oculos meos. Psal: cxxiiij.

Unto thee lift I up mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her Mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

## The Psalms.

4 Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.

Nisi quia Dominus. Psal. cxxiv.

If the Lord himself had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us ;

2 They had swallowed us up quick : when they were so wrathfully displeased at us.

3 Yea,

544

3 Yea, the waters had drowned us : and the stream had gone over our soul.

The xxvij  
DAY.

4 The deep waters of the proud : had gone even over our soul.

5 But praised be the Lord : who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of <sup>the</sup> the snare of the ~~h~~ fowler : the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord : who hath made heaven and earth.

Qui confidunt. Psal. cxxv.

They that put their trust in the Lord, shall be even as the mount Sion : which may not be removed, but standeth fast forever.

---

1. 11. The 548th page of the MS. Book commences with "3 Yea,"—it has no numbering.

## The Psalms.

2 The hills stand about Jerusalem : even so standeth the Lord round about his people, from this time forth for evermore.

3 for the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

4 Do well, O Lord : unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil doers, but peace shall be upon Israel.

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### In convertendo. Psal. exxvj.

Evening  
Prayer.

When the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 Then said they among the heathen : the Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already : whereof we rejoyce.

5 Turn our captivity, O Lord : as the rivers in the south.

6 They

The xxvij  
DAY.

6 They that sowe in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless

---

l. 14. After "again", an erasure.

l. 25. The 549th page of the MS. Book commences with "6 They".

## The Psalms.

come again with joy, and bring his sheaves with him.

### Nisi Dominus. Psal. cxxvij.

Except the Lord build the house : their labour is but lost that build it.

2 Except the Lord keep the City : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of <sup>the</sup> giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

### Beati omnes. Psal. cxxviii.

Blessed are all they that fear<sup>e</sup> the Lord : and walk in his wayes.

c

2 for thou shalt eat the labours of thine hands :  
O well is thee, and happy shalt thou be.

---

1. 24. The "O" is written in the margin.



## The Psalms.

3 Thy wife shall be as the fruitfull vine :  
upon the walls of thine house.

4 Thy children like olive-branches : round  
about thy table.

5 Lo, thus shall the man be blessed : that  
feareth the Lord.

6 The Lord from out of Sion shall so bless  
thee : that ~ thou shalt see Jerusalem in pros-  
perity all thy life long.

7 Yea, that thou shalt see thy childrens  
children : and peace upon Israel.

Sepe expugnauerunt. Psal. cxxix.

Many a time have they fought against me from  
my youth up : may Israel now say.

546

2 Yea

The xxvij  
DAY

2 Yea, many a time have they vexed me from  
my youth up : but they have not prevailed  
against me.

3 The plowers plowed upon my back : and  
made long furrows.

4 But the righteous Lord : hath hewen the  
snares of the ungodly in pieces.

5 Let them be confounded and turned back-  
ward : as many as have evil will at Sion.

6 Let them be even as the grass growing

---

1. 16. The 550th page of the MS. Book commences with "2 Yea":—it has no numbering.  
1. 24. The "v" in "have" written upon some other letter.

*U. Pr.*

*Q. Pr.*

1. 12. *Sæpe.*  
(922)

1. 12. *Sæpe.*

## The Psalms.

upon the house-tops : which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand : neither he, that bindeth up the sheaves, his bosome.

8 So that they who go by say not so much as, The Lord prosper you : we wish you good luck in the name of the Lord.

### De profundis. Psal. cxxx.

Out of the deep have I called unto thee, O Lord : Lord, heare my voice.

2 O let thine eares consider well : the voice of my complaint.

3 If thou, Lord, wilt be extreame to mark what is done amiss : O Lord, who may abide it ?

4 For there is mercy with thee : therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him : in his word is my trust.

6 My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel : from all his sins.

### Domine non est. Psal. cxxxj.

Lord, I am not high-minded : I have no proud looks.

## The Psalms

2 I do not exercise myself in great matters :  
which are too high for me.

3 But I refrain my soul, and keep it low, like <sup>as</sup> a  
child

The xxviii  
day

child that is weaned from his mother : yea, my  
soul is even as a weaned child.

O Israel, trust in the Lord : from this time  
forth for evermore

### Memento Domine, Psal. 132.

Morning  
Prayer

Lord, remember David : and all his troubles.

2 How he sware unto the Lord : and vowed  
a vow vnto the almighty God of Jacob ;

3 I will not come within the Tabernacle of  
mine house : nor climb vp into my bed ;

4 I will not suffer mine eyes to sleep, nor  
mine eyelids to slumber : neither the Temples of  
my head to take any rest,

5 Untill I find out a place for the Temple of  
the Lord : an ~ habitation for the mighty God  
of Jacob.

1. 4. Vide ante, 844, in not.

1. 5. The 551st page of the MS. Book commences with the word "child".

1. 7. This verse is not numbered.

*U. Pr.*

1. 7. 4 O Israel.  
(924)

*Q. Pr.*

1. 7. 4 O Israel.

## The Psalms

6 Lo, we heard of the same in Ephrata :  
and found it in the wood :

7 We will go into his Tabernacle : and fall  
low on our knees before his footstool.

8 Arise, ô Lord, into thy resting place :  
thou, and the Arke of thy strength.

9 Let thy priests be clothed with righteousness :  
and let thy Saints sing with ioyfulness.

10 ffor thy Servant Davids sake : turn not  
away the presence of thine anointed

11 The Lord hath made a faithfull oath vnto  
David : and he shall not shrink from it ;

12 Of the fruit of thy body : shall I set vpon  
thy seat.

13 If thy Children will keep my Covenant,  
and my testimonies that I shall learn them :  
their children also shall sit vpon thy seat for  
evermore.

14 ffor the Lord hath chosen Sion to be an  
habitation for himself : he hath longed for her.

15 This shall be my rest for ever : here will I  
dwell for I haue a delight therein.

548

16 I will bless her victuals with increase :  
and will satisfy her poor with bred.

The xxviij  
day

1. 20. After " himself", the colon blotted.

1. 23. The 551st page of the MS. Book has no catch-word.

1. 24. The 552nd page of the MS. Book commences with " 16 I":—it has no numbering.

## The Psalms

~~Prcists~~ Priests  
17 I will deck her ~~breasts~~<sup>breasts</sup> with health : and her Saints shall reioice and sing.

18 There shall I make the horn of David to flourish : I haue ordained a Lantern for mine anointed.<sup>7</sup>

19 As for his enemies, I shall cloth them with shame : but vpon himself shall his Crown flourish.

Ecce quam bonum. Psal : 133.

Behold, how good and ioyfull a thing it is : brethren to dwell together in unity.

2 It is like the precious ointment vpon the head, that ran down unto the beard : even unto Aarons beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon : which fell vpon the hill of Sion

4 ffor there the Lord promised his blessing : and life for evermore.

Ecce nunc Psal : 134.

Behold now, praise the Lord : all ye servants of the Lord ;

2 ye that by night stand in the house of the Lord : even in the Courts of the house of <sup>our</sup> God.

3 Lift vp your hands in the sanctuary : and praise the Lord.

---

1. 14. After "beard", the comma seemingly written upon another comma.  
(926)



## The Psalms

4 The Lord, that made heaven and earth :  
giue thee blessing out of Sion.

### Laudate Nomen. Psal. 135.

O praise the Lord, laud ye the name of the  
Lord : praise it, ô ye servants of the Lord.

2 ye that stand in the house of the Lord : in  
the Courts of the house of our God.

3 O praise the Lord, for the Lord is gracious :  
ô sing praises unto his name, for it is lovely

4 ffor why? the Lord hath chosen Jacob vnto  
himself : and Israel for his own possession.

for

the  
5 ffor I know that Lord is great : and that  
our Lord is aboute all Gods

The xxviiij  
Day

6 Whatsoever the Lord pleased, that did he  
in heaven, and in earth : and in the sea, and in  
all deep places.

7 He bringeth forth the Clouds from the ends  
of the World : and sendeth forth lightnings  
with the Raine, bringing the winds out of his  
Treasures.

8 He smote the first born of Egypt : both of  
man and beast.

9 He hath sent tokens and wonders into the

- 
- l. 13 (margin). "The xxviiij Day" in different ink from the body of the page.  
l. 13. The 553rd page of the MS. Book commences with "5 ffor".  
l. 16. After "earth", the colon seemingly written upon another colon.  
l. 20. In "Raine", a "y" seemingly altered into the "i".  
l. 22. In "Egypt", the "y" written upon an "i".

## The Psalmes

midst of thee, ô thou land of Egypt : vpon  
Pharaoh and <sup>all</sup> his servants.

10 He smote diuers Nations : and slew mighty  
Kings ;

11 Schon king of the Amorites, and Og the  
King of Basan : and all the kingdomes of  
Canaan ;

12 And gaue their land to be an heritage :  
even an heritage vnto Israel his people.

13 Thy name, ô Lord, endureth for ever :  
so doth thy memoriall, ô Lord, from one Gene-  
ration to another.

14 ffor the Lord will avenge his people : and  
be gracious unto his Servants.

15 As for the Images of the heathen, they  
are but silver and gold : the work of mens  
hands.

16 They haue mouths, and speak not : ~~neither  
is there any breath in their mouths.~~ **eyes  
have they, but they see not.**

17 They haue eares, and yet they heare not : neither is  
there any breath in their mouths.

18 They that make them are like unto them :  
and so are all they that put their trust in them.

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l. 1. In "Egypt", the "y" written upon an "i".

l. 11. In "memoriall", the "ri" defaced by a blot.

ll. 19, 20. "eyes have they, but they see not.", written with darker ink, and in an upright character.

l. 21. The 17th verse is inserted between the 16th and 18th, in very small character and different ink.

l. 23. In "18", the "8" written, in darker ink, upon a "7".

# The Psalms

19 praise the Lord, ye house of Israel : praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi : yea that fear the Lord, praise the Lord.

21 P P Praised be the Lord out of Sion : who dwelleth at Jerusalem.

confitemini

550

## Confitemini. Psal. 136.

O give thanks vnto the Lord, for he is gracious : and his mercy endureth for ever.

The xxviiij  
Day

2 O giue thanks vnto the God of all Gods : for his mercy endureth for ever.

Evening  
Prayer

all  
3 O thank the Lord of Lords : for his mercy endureth for ever.

4 Who only doth great wonders : for his mercy endureth for ever

5 Who by his excellent wisdom made the heavens : for his mercy endureth for ever.

6 Who laid out the earth about the Waters : for his mercie endureth for ever.

7 Who hath made great lights : for his mercy endureth for ever ;

1. 1. In "19", the "9" written, in darker ink, upon an "8".

1. 3. "20" written, in darker ink, upon "19".

1. 4. In "that", the "a" written upon an "e".

1. 5. "21" inserted in different ink.

1. 8. The 554th page of the MS. Book commences with the word "Confitemini."—it has no numbering.

11. 9—11. The marginal notes are in different ink.

U. Pr.

Q. Pr.

1. 3. ye.

1. 3. ye.

1. 15. doeth,

1. 15. doeth.

## The Psalms

8 The sun to rule the day : for his mercy endureth for ever ;

9 The moon, and the Stars to govern the night : for his mercy endureth for ever.

10 Who smote Egypt with their firstborn : for his mercy ~ endureth for ever ;

11 And brought out Israel from among them : for his mercy endureth for ever.

12 with a mighty hand<sup>l</sup> and stretched out arme : for his mercy endureth for ever.

13 Who divided the red Sea into two parts : for his mercy endureth for ever ;

14 And made Israel to go through the midst of it : for his mercy endureth for ever.

15 But as for Pharaoh, and his host, he overthrew them in the red Sea : for his mercy endureth for ever.

16 Who led his people through the wilderness : for his mercie endureth for ever.

17 Who smote great Kings : for his mercy endureth for ever ;

18 Yea, and slew mighty Kings : for his mercy endureth for ever ;

19 Schon King of the Amorites : for his mercy endureth for ever ;

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l. 5. In "Egypt", an "i" altered into the "y".

l. 9. In "hand", the "d" retouched with darker ink.

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## The Psalms

20 And Og the King of Basan : for his mercy endureth for ever ;

and

21 And gaue away their land for an heritage : for his mercie endureth for ever ;

The xxviii  
day

22 Even for an heritage vnto Israel his Seruant : for his mercy endureth for ever.

23 Who remembred vs when we were in trouble : for his mercy endureth for ever ;

24 And hath delivered vs from our enemies : for his mercie endureth for ever.

25 Who giueth food to all flesh : for his mercy endureth for ever.

26 O giue thanks vnto the God of heaven : for his mercy endureth for ever.

27 O giue thanks vnto the Lord of Lords : for his mercy endureth for ever.

### Super flumina. Psal. 137.

By the waters of Babylon we sate down and wept : when wee remembred thee, ô Sion.

2 As for our harps, we hanged them vp : vpon the trees that are therein.

3 ffor they that led vs away captive, required

---

l. 4. The 555th page of the MS. Book commences with "21 And".  
 l. 19. In "down", the "n" retouched with darker ink, and blotted.  
 l. 21. After "harps", the comma written upon another comma.



## The Psalms

of vs then a Song and melody in our heaviness :  
Sing us one of the Songs of Sion.

4 How shall we sing the Lords song ! in a  
strange Land ?

5 If I forget thee, ô Jerusalem : let my right  
hand forget her cunning.

6 If I do not remember thee, let my tongue  
cleave to the roof of my mouth : yea, if I prefer  
not Jerusalem in my birth.

6 Remember the Children of Edom, ô Lord,  
in the day of Jerusalem : how they said, down  
with it, down with it, even to the ground.

7 O Daughter of Babylon, wasted with  
misery : yea, happy shall he be that rewardeth  
thee as thou hast served vs.

8 Blessed shall he be, that taketh thy Chil-  
dren : and throweth them against the stones

Confitebor

552

The xxix  
day

Confitebor tibi. Psal : 138.

I will giue thanks vnto thee, ô Lord, with my  
whole heart : even before the Gods will I sing  
praise unto thee.

- 
- l. 10. "6", sic orig. ; and the erroneous numbering is continued to the end of the Psalm.  
l. 12. After each "it", a comma written upon another comma.  
l. 19. The 556th page of the MS. Book commences with the word "Confitebor":—it has no numbering.
- 

*U. Pr.*

- l. 10. 7 Remember.  
l. 13. 8 O daughter.  
l. 16. 9 Blessed.

(932)

*Q. Pr.*

- l. 10. 7 Remember.  
l. 13. 8 O daughter.  
l. 16. 9 Blessed.

## The Psalms

2 I will worship toward thy holy Temple,  
and praise thy name, because of thy loving  
kindness and truth : thou hast magnified thy  
name, and thy word aboue all things.

3 When I called vpon thee, thou heardest  
me : and enduedst my soul with much strength

4 All the Kings of the earth shall praise thee,  
ô Lord : for they haue heard the words of thy  
mouth

5 Yea, they shall sing in the wayes of the  
Lord : that great is the glory of the Lord.

6 ffor though the Lord be high, yet hath he  
respect vnto the lowly : and for the proud, he  
beholdeth them afar off.

7 Though I walk in the midst of trouble, yet  
shalt thou refresh me : thou shalt stretch forth  
thine hand vpon the furiousness of mine enemies,  
and thy right hand shall saue me.

8. The Lord shall make good his loving kind-  
ness toward me : yea, thy mercy, ô Lord, en-  
dureth for ever ; despise not then the workes of  
thine owne hands.

### Domine, probasti Psal. 139.

O Lord, thou hast searched me out, and known  
me : thou knowest my ~ down sitting, and

Morning  
prayer

l. 6. In "enduedst", the first "e" retouched.

l. 7. After "thee", the comma written upon another comma.

l. 14. In "off", the "ff" blotted.

*U. Pr.*

l. 17. thy hand.

*Q. Pr.*

l. 17. thy hand.

## The Psalms

mine vp riseing, thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and spiest out all my wayes.

3 ffor lo, there is not a word in my Tongue : but thou, ô Lord, knowest it altogether.

4 Thou hast fashioned me behind and before : and laid thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me : I cannot attaine vnto it.

6 Whither shall I go then from thy spiri : or whither shall I go then from thy presence ?

If

The xxix  
day

7 If I climb vp into heaven, thou art there : If I go downe to hell, thou art there also.

8 If I take the wings of the morning : and remain in the uttermost parts of the sea ;

9 Even there shall thyne hand lead me : and thy right hand shall hold me.

10 If I say, peradventure the darkness shall cover me : then shall my night be turned to day.

11 Yea, the darkness, is no darkness with thee,, but the night is as clear as the day : the darkness, and light to thee are both alike.

12 ffor my reines are thine : thou hast covered me in my mothers womb.

---

5. After "Tongue", the colon written upon another colon.

7. In "behind", the "d" retouched.

1 14. The 557th page of the MS. Book commences with "7 If".  
(934)

## The Psalms

13 I will giue thanks vnto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee, though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect : and in thy ~~works~~ booke were all my members written ;

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are thy Counsells vnto me, ô God : ô how great is the sume of them !

18 If I tell them, they are moe in number than ~~then~~ the Sand : when I awake vp, I am present with thee.

19 Wilt not thou slay the wicked, ô God : depart from me ye bloud-thirsty men.

20 ffor they speak unrighteously against thee : and thine enemies take thy name in vain.

21 Doe not I hate them, ô Lord, that hate thee : and am not I griued with those that rise vp against thee ?

l. 14. In "moe" the "e" written upon an erasure, and followed by an almost total obliteration of, seemingly, another "e".

l. 21. In "griued", the "i" inserted between the "r" and "e"; and the "v" written upon some other letter or letters, which it has rendered undistinguishable.

*U. Pr.*

*Q. Pr.*

l. 15. wake up.

l. 15. wake up.

l. 17. 19 Wilt thou not.

l. 17. 19 Wilt thou not.

## The Psalms

22 Yea, I hate them right sore : even as though they were mine enemies.

23 Try me, ô God, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me

in

551

The xxix  
day

in the way everlastingly

Eripe me Domine. Psal : 140.

Deliver me, ô Lord, from the evill man : and preserue me from the wicked man.

2 Who imagine mischief in their hearts : and stir vp strife all the day long.

3 They haue sharpened their tongues like a Serpent : adders poyson is under their lips.

4 Keep me, ô Lord, from the hands of the ungodly : preserue me from the wicked men, who are purposed to overthrow my goings.

5 The proud haue laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6 I said unto the Lord, thou art my God : hear the voice of my prayers, ô Lord.

7 O Lord God, thou strength of my health :

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1. 3. After "God", the comma written upon another comma.

1. 8. The 558th page of the MS. Book commences with the word "in" :—it has no numbering.

1. 15. After "Serpent", the colon written upon another colon.

1. 24. After "health", the colon written upon another colon.



## The Psalms

thou hast covered my head in the day of battell.

8 Let not the ungodly haue his desire, ô Lord : Let not his mischievous Imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall vpon the head of them : that compass me about.

10 Let hot burning coals fall vpon them : let them be cast into the fire, and into the pit, that they never rise vp againe.

11 A man full of words shall not prosper vpon the earth : evill shall hunt the wicked pson to overthrow him.

12 Sure I am, that the Lord will avenge the poor : and maintain the Cause of the helpless.

13 The righteous also shall giue thanks unto thy name : and the iust shall continue in thy sight.

### Domine, clamavi Psal : 141.

Lord I call vpon thee, hast thee vnto me : and consider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy sight; as the incense : and let the lifting vp of my hands be an evening sacrifice

3 Set a watch, ô Lord, before my mouth : and keep the Door of my lips.

4 O let not mine heart be inclined to any evill thing : let me not

be

## The Psalms

be occupied in ungodly works with the men that work wickednesse, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly : and reprove me.

The xxix  
d ay

6 But let not their precious balmes break my head : yea, I will pray yet against their wickedness.

7 Let their Judges be overthrowne in stony places : that they may hear my words, for they are sweet

8 Our bones lie scattered before the pi :  
when  
like as one breaketh and heweth wood vpon the earth.

9 But mine eyes look vnto thee, o Lord God : in thee is my trust, o cast not out my soul

10 Keep me from the snare that they haue laid for me : and from the traps of the wicked Doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

Evening  
Prayer

### Voce mea ad Dominum Psal : 142

I cryed vnto the Lord with my voice : yea, even vnto the Lord did I make my supplication

2 I poured out my complaints before him : and shewed him of my trouble.

## The Psalms

3 When my Spirit was in heaviness, thou knewest my path : in the way wherein I walked haue they privily laid a snare for me.

4 I looked also vpon my right hand : and saw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my soul.

6 I cryed vnto thee, ô Lord, and said : thou art my hope and my portion in the land of the living.

7 Consider my complaint : for I am brought very low.

8 O deliver me from my persecutors : for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks vnto thy name : which thing if thou wilt grant me, then shall the righteous resort unto my Company

556

### Domine exaudi. Psal : 143.

Hear my prayer, ô Lord, and consider my desire : hearken vnto me for thy truth, and righteousness sake.

The xxix  
day

2 And enter not into Judgement with thy servant : for in thy sight shall no man living be iustified.

---

1. 8. After "said", the colon written upon another colon.

1. 19. The 559th page of the MS. Book has no catch-word.

1. 20. The 560th page of the MS. Book commences with the word "Domine":—it has no numbering.

## The Psalms

3 ffor the enemy hath persecuted my soul,  
he hath smitten my life down to the ground : he  
hath laid me in the darkness, as the men that  
haue been long dead.

4 Therefore is my spiri<sup>l</sup> vexed within me :  
and my heart within me is desolate

5 Yet do I remember the time past, I muse  
vpon all thy works : yea, I exercise my selfe in  
the works of thy hands.

6 I stretch<sup>l</sup> forth my hands vnto thee : my  
soul gaspeth unto thee as a thirsty land.

7 Hear me, ô Lord, and that soon, for my  
spirit waxeth faint : hide not thy face from me,  
lest I be like unto them that goe down into the  
pi<sup>l</sup>.

8 O let me hear thy loving kindness betimes  
in the morning, for in thee is my trust : shew  
thou me the way that I should walk in, for I lift  
vp my soul vnto thee.

9 Deliuer me, ô Lord, from mine enemies :  
for I flee vnto thee to hide me.

10 Teach me to doe the thing that pleaseth  
thee, for thou art my God : Let thy loving  
spirit<sup>t</sup> lead me forth into the land of righteous-  
ness.

11 Quicken me, ô Lord, for thy names sake :  
and for thy righteousness sake bring my soul out  
of trouble.

12 And of thy goodness slay mine enemies :

---

l. 24. In "spirit", the "t" written upon "tt".

l. 26. After "sake", the colon written upon another colon.

## The Psalms.

and destroy all them that vex my soul, for I am thy servant.

### Benedictus Dominus Psal : 144

Blessed be the Lord my strength : who teacheth my hands to war, and my fingers to fight ;

2 My hope, and my fortress, my Castle and deliverer, my defender, in whom I trust : who subdueth my people that is under me.

Lord

3 Lord, what is man, that thou hast such respect vnto him : or the son of man, that thou so regardest him ?

4 Man is like a thing of nought : his time passeth away like a shadow.

5 Bow thy heavens, ô Lord, and come down : touch the mountaines, and they shall smoke.

6 Cast forth thy lightning and tear them : shoot out thine arrowes and consume them.

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange Children ;

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

9 I will sing a new song vnto thee, ô God :

1. 6. In "hope", the "e" written, in darker ink and different character, upon another "e".

1. 8. In "castle", the "c" written, in darker ink and different character, upon another "e".

1. 10. The 561st page of the MS. Book commences with "3 Lord".

1. 15. After "down", the colon written upon another colon,



## The Psalms.

and sing praises ~ vnto thee vpon a ten stringed Lute.

10 Thou hast given victory vnto Kings : and hast delivered ~ David thy [servant from the perill of the Sword.

11 Saue me, and deliuer me from the hand of strange Children : whose mouth talketh of vanity, and their righthand is a right hand of iniquity.

12 That our sons may grow vp as the young plants : and that our Daughters may be as the polished Corners of y<sup>e</sup> Temple

13 That our Garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to Labour, that there be no decay : no leading into captivity, and no complayning in our Streets.

15 Happy are the people that are in such a case : yea, ~ blessed are the people who haue the Lord for their God

Exaltabo

558

Exaltabo te, Deus Psal: 145.

the xxx  
day

I will magnify thee, ô God, my King : and I will praise thy name for ever and ever

---

l. 24. The 562nd page of the MS. Book commences with the words "Exaltabo":—it has no numbering.  
(942)

## The Psalms

2 Every day will I giue thanks unto thee :  
and praise thy name for ever and ever.

3 Great is the Lord, and marvellous, worthy  
to be praised : there is no end of his greatness.

4 One Generation shall praise thy works  
unto another : and declare thy power.

5 As for me, I will be talking of thy worship :  
thy glory, thy praise and wondrous works ;

6 So that men shall speak of the might of  
thy marvellous Acts : and I will also tell of thy  
greatness.

7 The memorial of thyne abundant kindness  
shall be shewed : and men shall sing of thy  
righteousness.

8 The Lord is gracious, and mercifull : long  
suffering, and of great goodness.

9 The Lord is loving vnto every man : and  
his mercy is over all his works.

10 All thy works praise thee, ô Lord : and  
thy Saints give thanks unto thee.

11 They shew the glory of thy Kingdome :  
and talk of thy power.

12 That thy power, thy glory, and mighti-  
ness of thy kingdome : might be known unto  
men

13 Thy Kingdome is an euerlasting King-  
dome : and thy Dominion endureth throughout  
all ages

---

1. 2. In "and", the "a" retouched.

1. 16. After "suffering", the comma written upon another comma.

## The Psalms

14 The Lord vpholdeth all such as fall : and lifteth up all those that are down.

15 The eyes of all wait vpon thee, ô Lord : and thou givest them their meat in due season.

16 Thou openest thine hand : and fillest all things living with thy plenteousness.

17 The Lord is righteous in all his wayes : and holy in all his works.

18 The Lord is nigh unto all them that call vpon him : yea, all such as call vpon him faithfully.

he

The xxx  
day

19 He will fulfill the desire of them that fear him : he also will hear their cry, and will help them.

20 The Lord preserueth all them that loue him : but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord : and let all flesh giue thanks vnto his holy name for ever and ever.

Lauda, anima mea. Psal : 146.

Praise the Lord, ô my soul, while I liue will I praise the Lord : yea, as long as I haue any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man : for there is no help in them.

---

1. 13. The 563rd page of the MS. Book commences with "19 He".

1. 20. In the first "ever", the "r" retouched.

1. 24. After "being", the comma written upon another comma.

## The Psalms

3 ffor when the breath of man goeth forth, he shall turn again to his earth : and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God.

5 Who made heaven<sup>n</sup> and earth, the sea<sup>a</sup>, and all that therein is : who keepeth his promise for ever.

6 Who helpeth them to right that suffer wrong : who feedeth the hungry.

7 The Lord looseth men out of prison : the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the ffatherlesse and Widow : as for  
it  
the way of the vngodly, he turneth <sup>it</sup> vpside  
Downe.

10 The Lord thy God, ô Sion, shall be King for evermore : and through out all Generations.

### Laudate Dominum Psal : 147

The xxx day

O praise the Lord, for it is a good thing to sing praises unto our God : yea, a joyfull and pleasant thing it is to be thankfull.

Evening  
prayer

- 
- l. 7. In "heaven", the "n" retouched with darker ink.  
l. 7. In "sea", the "a" retouched with darker ink.  
l. 17. After "Widow", the colon written upon another colon.  
l. 24. After "yea", the comma written upon another comma.  
l. 24. In "and", the "a" retouched with darker ink.

## The Psalms

The Lord doth build vp Jerusalem : and  
gather together the outcasts of Israel

he

3 He healeth those that are broken in heart :  
and giveth medicine to heal their sickness.

4 He telleth the number of the stars : and  
calleth them all by their names.

5 Great is our Lord, and great is his power :  
yea, and his wisdom is infinite

6 The Lord setteth up the meek : and bringeth  
the ungodly down to the ground.

7 O sing vnto the Lord with thanksgiving :  
sing praises vpon the harp unto our God.

8 Who covereth the heaven with Clouds :  
and prepareth rain for the earth : and maketh  
the grass to grow vpon the mountaines, and herb  
for the use of men.

9 Who giveth fodder vnto the Cattle : and  
feedeth the young ravens that call vpon him.

10 He hath no pleasure in the strength of an  
horse : neither ~ delighteth he in any mans  
legs

11 But the Lords delight is in them that fear  
him : and put their trust in his mercie.

12 Praise the Lord, o Jerusalem : praise thy  
God, o Sion.

---

1. 1. This verse is not numbered.

1. 4. The 564th page of the MS. Book commences with "3 He":—it has no numbering.

1. 6. After "stars", the colon written upon another colon.

1. 9. After "yea", the comma written upon another comma.



## The Psalms

13 ffor he hath made fast the bars of thy Gates : and hath blessed thy Children within thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He sendeth forth his Commandement vpon earth : and his word runneth very swiftly

16 He giveth snow like wooll : and scattereth the hoar frost like ashes.

17 He casteth forth his ice like morsels, who is able to abide his frost ?

18 He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

19 He sheweth his word vnto Jacob : his Statutes and Ordinances unto Israel.

20 He hath not dealt so with any Nation : neither haue the heathen knowledge of his Laws.

Laudate

### Laudate Dominum Psal : 148.

O praise the Lord of heaven : praise him in the light.

The xxx  
day

2 Praise him, all ye Angells of his : praise him, all his host.

3 Praise him, sun and moon : praise him, all ye Stars and light.

1. 1. In "thy", the "y" originally written upon an "e".

1. 7. In "wooll", the "ll" written upon some other letter, which they have rendered undistinguishable.

1. 9. In "morsels", the "ls" written seemingly upon "ll".

1. 18. The bottom of the 564th page of the MS. Book has been cut, so as to take off the lower part of the letters of the catchword.

1. 19. The 565th page of the MS. Book commences with the word "Laudate".

1. 24. In "sun", the "n" retouched.

## The Psalms

4 Praise him, all ye heavens : and, ye waters,  
that are about the heavens.

5 Let them praise the name of the Lord : for  
he spake the word, and they were made, he  
commanded, and they were created.

6 He hath made them fast for ever and ever :  
he hath given them a Law which shall not be  
broken.

7 Praise the Lord vpon earth : ye Dragons  
and all Deeps ;

8 Fire and hail, Snow and vapours : wind  
and storm, fulfilling his word ;

9 Mountaines and all hills : fruitfull Trees  
and all Cedars.

10 Beasts and all Cattle : wormes, and fea-  
thered fowles ;

11 Kings of the earth and all people :  
princes and all Judges of the World ;

12 Young men and Maidens, Old men, and  
children, praise the name of the Lord : for his  
name only is excellent, and his ~ praise about  
heaven and earth.

13 He shall exalt the horn of his people, all

- 
- l. 6. In the first "ever", the "r" retouched.  
l. 9. In "Dragons", the "s" retouched.  
l. 10. After "Deeps", a comma seemingly altered into the semicolon.  
l. 11. In "Fire", the "e" retouched.  
l. 11. In "Snow", the "w" retouched.  
l. 15. In "Beasts", the "s" retouched.  
l. 17. In "earth", the "h" retouched.  
l. 17. The "and" written upon "all".  
l. 20. After "children", the comma written upon another comma.  
l. 21. After "excellent", the comma written upon another comma.  
l. 22. In "heaven", the "n" retouched.  
l. 23. After "people", the comma written upon another comma.

# The Psalms

his Saints shall praise him : even the Children of Israel, even the people that serueth him.

## Cantate Domino Psal. 149.

O Sing vnto the Lord a new Song : let the Congregation of Saints praise him.

2 Let Israel rejoyce in him that made him : and let the Children of Sion be joyfull in their King.

3 Let them praise his name in the dance : Let them sing praises vnto him with a Tabret and harp.

562

for

4 ffor the Lord hath pleasure in his people : and helpeth the meek hearted.

The xxx  
day

5 Let the Saints be joyfull with glory : let them rejoyce in their beds.

6 Let the praises of God be in their mouth : and a two edged sword in their hands ;

7 To be revenged of the heathen : and to rebuke the people ;

8 To bind their Kings in chains : and their Nobles with links of Iron.

- 
1. 2. After "Israel", the comma written upon another comma.  
 1. 6. In "rejoyce", an "i" altered into the "j".  
 1. 7. In "joyfull", an "i" altered into the "j".  
 1. 13. The 566th page of the MS. Book commences with "4 ffor":—it has no numbering.  
 1. 15. In "joyfull", an "i" altered into the "j".
- 

*U. Pr.*

1. 10. with tabret.  
 1. 19. avenged.

*Q. Pr.*

1. 10. with tabret.  
 1. 19. avenged.

## The Psalms

9 That they may be avenged of them, as it is written : such honour haue all his Saints.

### Laudate Dominum Psal : 150.

O praise God in his holiness : praise him in the firmament of his power.

2 Praise him in his noble Acts : praise him according to his ~ excellent greatness.

3 Praise him in the sound of the Trumpe : praise him vpon the Lute and harp.

4 Praise him in the Cimbals, and dances : praise him vpon the Strings and pipe.

5 Praise him upon the well-tuned Cimbals : praise him vpon the loud Cimbals.

Let every thing that hath breath : praise the Lord.

- 
1. 2. After "written", the colon written upon another comma.  
1. 8. After "Trumpe", the colon only partially visible.  
1. 9. In "Lute", the "u" blotted, and the "c" written upon another "c".  
1. 14. This verse is not numbered.
- 

*U. Pr.*  
1. 14. 6 Let every thing.  
(950)

*Q. Pr.*  
1. 14. 6 Let every thing.











|        |                                         |        |         |
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